The
CHRISTIAN CENTURY
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Why I Believe In Jesus

By Chiang Kai-shek

In Defense of Mr. Babson

By Hubert Herring

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In This Issue

CHIANG KAI-SHEK

is generalissimo of the Chinese army, and a member of the Methodist Episcopal Church, South. First delivered as a broadcast to the Chinese nation, General Chiang's speech has been translated by Dr. Warren H. Stuart, now residing in Emporia, Kansas, but formerly president of Hangchow Christian College, China.

HUBERT HERRING

is executive secretary of the Council for Social Action of the Congregational and Christian Churches, and has written many books and magazine articles.

RENWICK C. KENNEDY

the author of many sketches of southern life appearing in these pages, is the pastor of the Associate Reformed Presbyterian Church in Camden, Ala.

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is minister of the First Presbyterian Church, Ann Arbor, Mich.

CHARLES DANIEL BRODHEAD

is the staff correspondent of The Christian Century in Philadelphia. He will contribute a second article on the Presbyterian General Assembly next week.

D. P. McGEACHY

is the minister of the Presbyterian Church in Decatur, Ga., and a leader among progressives in the Southern Presbyterian Church.

Coming

Do you recall the discussion aroused by the holding of the Baptist world convention in Berlin in 1934? Why go where free speech was endangered, the liberty of the church denied? But now the Baptists are planning to meet in America—in Atlanta, to be exact—next year. Will free speech be possible? On the race issue? That's the question faced in "Will the Baptists Go to Atlanta?" by Russell Conwell Barbour.

The CHRISTIAN CENTURY

June 8, 1938

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Calendar of Coming Events

June 6-11. North Carolina Pastors' School and Rural Church Institute, Duke University, Durham.

June 7. Reformed Church in the United States, Ohio Synod, Massillon.

June 7. Wyoming Methodist Episcopal Annual State Conference, Torrington.

June 7-12. Oregon Independent Friends' Yearly Meeting, Newburg.

June 7-17. Kansas Institute of International Relations, Bethel College, Newton.

June 7-17. Y.M.C.A. and Y.W.C.A. Student Conference, Estes Park, Colo.

June 8-15. Institute of International Affairs, University of Oklahoma, Norman.

June 9-12. Twenty-fourth June Conference, League for Industrial Democracy, Unity House, Forest Park, Pa.

June 9-15. Norwegian Lutheran Synod Convention, Mankato, Minn.

June 9-16. Y.M.C.A. and Y.W.C.A. Student Conference, King's Mountain, N. C.

June 9-18. Oklahoma Institute of International Relations, University of Oklahoma, Norman.

June 9-18. Y.M.C.A. and Y.W.C.A. Student Conference, Blue Ridge, N. C.

June 10-18. Y.M.C.A. and Y.W.C.A. Student Conference, Eagles Mere, Pa.

June 10-19. Y.M.C.A. and Y.W.C.A. Student Conference, Seabeck, Wash.

June 10-22. National Cooperative Recreation Summer School, Hull House Camp, Waukegan, Ill.

June 11-19. Y.M.C.A. Student Conference, Lake Geneva, Wis.

June 12. Norway Friends' Yearly Meeting, Stavanger.

June 12-Sept. 11. Summer auditorium program, Ocean Grove, N. J.

June 13. Synod of the Potomac of the Reformed Church in the United States, Frederick, Md.

June 13-15. Institute for Town and Country Clergy, College of Agriculture, Rutgers University, New Brunswick, N. J.

June 13-20. Y.M.C.A. and Y.W.C.A. Student Conference, Sebago Lake, Me.

June 13-22. Carolina Institute of International Relations, University of North Carolina, Chapel Hill.

June 14. Minnesota Methodist Episcopal Annual Conference, Owatonna.

June 14. Pacific Northwest Episcopal Conference, Aberdeen, S. D.

June 14-18. Youth's Temperance Council Encampment, Camp Wa-Shun-Ga, Kans.

June 15. California Methodist Episcopal Church Annual Conference, Stockton.

June 15. Michigan Methodist Episcopal Conference, Albion.

June 15-22. Congregational and Christian General Council, Beloit, Wis.

June 15-25. Lutheran Synod of Missouri, Ohio, and other states, Delegate Convention, St. Louis, Mo.

June 16. Public Meeting, New York Branch, Women's Foreign Missionary Society, New York City.

June 16-25. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.

June 17-19. Youth's Temperance Council Encampment, Mission Farm, Medicine Lake, Minn.

June 17-21. Canada Conservative Friends' Yearly Meeting, Norwich, Ontario.

June 18-23. Student Christian Movement, Berea College, Berea, Ky.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THOUGHTFUL American citizens were shocked last year when it became known that Hollywood producers were altering feature films to suit the wishes of European dictatorships. The producers claimed that the margin of profit on most pictures lies in their foreign sale, and that if Hitler or Mussolini found reasons to object to certain sequences in films this essential overseas market would be closed. Now, however, it is hinted that pictures for home consumption are being censored by army and navy authorities in Washington. The amusement trade weekly, *Variety,* contains this enlightening item in its May 25 issue: "Unofficial suggestions by officials in Washington caused William A. Wellman to alter certain sequences in his technicolor picture, 'Men with Wings,' at Paramount. Film traces the progress of aviation from the Wright brothers' flimsy plane to the latest flying fortress, but the Washington critics thought some of the scenes might be interpreted as pacifistic. Offending sequences have been deleted." Have we reached the point where anything in a movie which may be "interpreted as pacifistic" is to be regarded as an "offending sequence" and cut out on the order of the anonymous "officials in Washington"? Are the army and navy to judge what the American people may and may not see? If a military censorship is being set up over American films, it is high time to call a halt.

Is the Army Censoring American Movies?

Film Industry Shaken by Neely Bill Vote

WHILE we are on the subject of the movies, and *Variety's* comments thereon, it is enlightening to see what a bombshell has been exploded in Hollywood by the Senate's passage of the Neely bill to do away with block-booking and blind-selling. Pages of the amusement weekly are devoted to the action of the Senate. It is said, as was pointed out in these columns last week, that there is not much chance that the House will complete action on the bill at this session, and that the Hollywood magnates have been assured by their high-priced lobbyists that it will never be enacted into law. But *Variety* is not so sure. It reminds the industry that its lobbyists gave assurance that the bill could never pass the Senate, and it concludes a long survey of the prospects with this paragraph: "History of such campaigns is that it usually takes several years to make a running start but once a bill has gone through one branch of the national parliament eventual enactment is a foregone conclusion." It is noticeable that the attack by the industry continues to be concentrated on details of the Neely bill's provisions; very little is being said in defense of the block-booking and blind-selling principles as such. If, as the industry contends, strict application of the Neely proposals would prove ruinous, there is one simple way for Hollywood to escape that calamity. Let it come forward with a distribution plan which really does away with the evils of the present system by which bad pictures are foisted on helpless local exhibitors. It can do so, for it has already had to do so in other countries. Once such a plan is put into effect, the need for a Neely bill will be ended. But it must offer a genuine open market plan; no more fake 10 per cent schemes, such as the Hays office announced a few years ago, will appease public wrath.

Presbyterians Declare the Church's Independence

ACTION by the Presbyterian General Assembly on a proposal to revise the Confession of Faith on the question of war marks probably the most important, as it is the most deliberate, expression yet made by the modern Christian conscience on this matter. The Confession of Faith, dating from the seventeenth century, states in Chapter 23, Section 2: "It is lawful for Christians to accept and execute the office of a magistrate when called thereunto, in the managing whereof they ought especially to maintain piety, justice and peace, according to the wholesome law of each commonwealth. So for that end they may lawfully now under the New Testament wage war upon just and necessary occasions." The latter part of this statement is wholly out of tune with the conscience of modern Christians. An overture for its amendment was

adopted at the Philadelphia meeting of the General Assembly the last week of May. Passed by an overwhelming vote, the amendment now goes to the 276 presbyteries before becoming effective. The amendment, while not denying to government the right to wage war, rejects a phrasing that puts the church or the New Testament in the position of sanctioning it. Instead, it condemns war everywhere as "a manifestation of sin in the world." "It is the duty of the church to uphold the civil and religious liberties of all citizens and to support the policies of government when they are in accord with the standards of righteousness revealed in the Word of God and to bear witness against such policies as depart from these standards."

Refuse to Let Pacifist or Soldier Divide Church

THIS ringing declaration of the church's moral independence and of its responsibility to weigh political policies, including a declaration of war, in the scales of a free Christian conscience, is matched by a declaration concerning the right of the individual Christian to decide for himself what his attitude toward a particular war shall be. The civil government has the right, according to the amendment, to require loyalty and obedience from all its citizens, "but may not require of them that allegiance which belongs to God alone." Thus the Presbyterian Church, if the amendment is approved by the presbyteries, will thereby take a strong stand on four questions. One of these is the affirmation of the independence of the Christian church, as contrasted with the conception of its subservience to the state. The second is an uncompromising excommunication of war from its altars. If this position is approved, the Presbyterian Church cannot in the future give its blessing to any war. The third is the recognition that the final responsibility rests with the conscience of the individual Christian to decide the issue as between loyalty to the church's ideal on the one hand and to the command of the state on the other, in the case of a particular war. And the fourth is the implied expression by the church that it will not allow itself to be divided over the pacifist issue; it is determined to make an equal place at its altars for the conscientious pacifist and the conscientious soldier. It is many years since The Christian Century first stated the distinction between the church's duty, as church, in the event of war, and the problem which the individual Christian confronts. We have long held that a division of the church on the pacifist issue would be deplorable and sinful. The place to settle the pacifist issue is inside a united church, not between churches which have become divided into sectarian camps over it. A proposal similar to the one passed at Philadelphia was overwhelmingly defeated by the Southern branch of Presbyterianism a week previous.

Appeal for American Support In Czech-German Crisis

ON May 24 it was announced from Paris that France had asked the United States for support in warning Germany against an invasion of Czechoslovakia. Later, both the French government and the American embassy denied that any such appeal had been made. The denial was to have been expected, for the United States had greeted the first reports of the French appeal with chilly silence. But there can be little doubt that the appeal was actually made. Responsible news agencies, such as the Associated Press, would not otherwise have reported it on the authority of a "foreign office spokesman." Nor is it remarkable that the French should have thought that this country might be induced to back them up in their Czech policy. Had not Mr. Roosevelt, only two weeks previously, obligingly come to the aid of Mr. Chamberlain by pronouncing the Anglo-Italian agreement a "proof of the value of peaceful negotiations"? The hard-pressed British prime minister had made good use of that certificate of American approval in the House of Commons. Why should not M. Georges Bonnet, now the French foreign minister but until recently ambassador at Washington, look to his good friend, the American President, for a similar bit of help in a tight spot? Fortunately, this time Mr. Roosevelt did not prove so compliant. The United States refused to have anything to do with M. Bonnet's plea that it should "join France and Great Britain in bringing pressure on Germany to refrain from any move against her mid-European neighbor." Later, however, Mr. Hull made a comment which was completely in order, and has needed to be made for some time. He drew the attention of all the European nations to the fact that the Pact of Paris is still in force, and that all of them are pledged to observe it. If they seek American support, let them seek it in upholding the peace pact.

Episcopal Liberal Evangelicals Stand By 'Open Communion'

THE one hundred delegates to the fifth regional conference of liberal evangelicals of the Protestant Episcopal Church, which met last week in New York, approved a resolution declaring "open communion" to represent the true and historic position of that church. The resolution was obviously designed as an answer to the manifesto, signed several weeks ago by 1406 Episcopal clergymen (see The Christian Century for May 4), which asserted that the Protestant Episcopal Church cannot afford to tolerate any approach to intercommunion until unity of faith and order shall have been achieved. The rubric by which the exclusion of non-Episcopalians from the communion is justified reads as follows: "And there shall be none admitted to the holy communion, until such time as he be confirmed or be ready and desirous to be confirmed." The liberal evangelicals, who claim to speak for a large majority of both clergy and laity, take the position that the rubric is a "disciplinary rule, intended solely to apply to members of the Anglican communion, and having no reference whatever to the occasional reception of the holy communion by baptized members of other Christian bodies." They also recognize the practice of open communion as a means toward the reunion of Christendom and they refuse to place legalistic limits on the catholicity of "this branch of Christ's church." The resolution was prepared by a committee composed of Bishop Theodore R. Ludlow, Dr. Howard Chandler Robbins, Dr. W. Russell Bowie, Dr. John Gass and Dr. Guy Emery

Shipler, and was approved by a unanimous vote of the conference. No church is in a position to contribute more to the creation of a united and effective American Christianity than the Protestant Episcopal. The liberal evangelicals are determined that their church shall not surrender its opportunity of leadership. Meantime, who said there are no parties in the Episcopal Church?

Japan Reorganizes Her Cabinet

SUCH a drastic reorganization as shook the Japanese cabinet last week is equivalent to an acknowledgment of the seriousness of the situation which confronts the Japanese government. The light-hearted confidence with which the army entered upon the China "incident" last July has disappeared; Japan's military men now know that they must strain the national resources to the limit if they are to escape disaster. A new cabinet has therefore been devised, in which generals hold five posts. A general recalled from active command in China, representing the younger field officers, takes over the war department. Another general is made minister of foreign affairs. Still another general—the redoubtable Sadao Araki—is made minister of education. And the governor of the Bank of Japan, a representative of the vast Mitsui interests, is made minister of finance. Taken in connection with the putting into force of the recently enacted industrial mobilization law, this means that Japan has a complete military government. It is no longer possible to talk about a difference between the civil authority and the army; the two have become one, under army auspices. The fact that hitherto wrangling army groups are brought together in this new cabinet only emphasizes the determination of the general staff to weld all the forces in Japan into this totalitarian military government—a desperate gamble for victory. Perhaps the most significant single appointment in the list is that of General Araki to the ministry of education. General Araki is the fire-eater who preaches unceasingly the necessity for war on Russia. He has been the idol of the younger officers who have been ready to resort to revolt or assassination to do away with civilian government in Japan. With General Araki in charge of education, the Japanese people are due for an indoctrination beside which Dr. Göbbels' propaganda will look like the product of a peace society.

Scandinavian Nations Sign Neutrality Pact

WHAT makes big news? We asked that question again the other morning when, on plowing through the Chicago paper which admits that it is the "world's greatest," we stumbled on a seven-line item at the very bottom of the fourth column on the sixth page. This was the item, in its entirety: "Representatives of Sweden, Norway, Denmark, Iceland and Finland today signed a declaration pledging their governments to a common neutrality policy in event of war between other states." Two headlines over that morning's front page stories read, respectively: "Judge Plucks a Cinder Out of Cupid's Eye" and "No Hoofprints, Yet Cops Know Horse Is Horse." We leave the merits of the conception of journalism thus illustrated for debate by the learned professors of that black art. But the significance of this Scandinavian neutrality pact can hardly escape comment. During the World War the Scandinavian nations held sturdily to their neutral status. No appeals to their devotion to civilization, no attempts to frighten them concerning future perils to their democratic institutions, could swerve them. They were almost surrounded by belligerents; their people lost life and property; their flags were often "insulted." But the Scandinavian states persisted in staying out of the conflict. When the fighting ceased twenty years ago they had no regrets; they have no regrets now. Nor is this surprising, when the internal conditions of the Scandinavian countries are compared with those obtaining in the rest of Europe. Now, with the war clouds mounting constantly higher on the European horizon, the Scandinavian peoples reassert their belief in the worth of neutrality. They have gone even farther than they went in 1914 by forming a pact under which they will maintain and administer their neutrality as a group. Will they be accounted recreant to morals or good sense for so doing? On the contrary, is not the Scandinavian pact a suggestion that the time is ripe for a common neutrality pact to include all the nations of the Americas?

More Light Needed on the Czech Situation

BEFORE the rest of the world can form even an approximately intelligent judgment on the rights and wrongs of the crisis in western Czechoslovakia, much more detailed and dependable information is required than is now at hand. Most outsiders find their sympathies strongly enlisted on the side of the Czechs. It has been remarkable, in fact, to note how belatedly and with how little enthusiasm even the Italian press has backed up Hitler. But with regard to the vital issues at stake, it remains true that much needed information is still lacking. Who knows exactly what the Czech government has offered Herr Henlein to redress the grievances of the Sudeten Germans? President Benes has admitted that real grievances have existed; how far do the government's proposed concessions constitute a real cure? On the other hand, who knows exactly what Herr Henlein—which is to say, Hitler—is demanding? "Autonomy" is a slippery word, capable of many definitions. What do the nazis mean when they demand autonomy for Bohemia? Some kinds of autonomy might easily render Czechoslovakia so weak, so internally divided that the young republic would quickly fall an easy prey to any invader. And it must be remembered that Czech frontiers are lined with none too friendly neighbors. Exactly what is it, therefore, that Czechoslovakia is being called on to grant as autonomy for the Sudeten Germans? Let both sides put their cards, face up, on the table and the rest of the world will soon know where justice lies. It is important that the world should form a reasoned judgment on this issue, for the chances are that the Czech crisis will return in aggravated form before many months have passed. Just because Hitler has been checked on his first attempt to gain a controlling voice in Czech affairs is no reason for believing that he will never

return to the charge. Indeed, the very fact that a dictator suffers a repulse makes it the more necessary, from his point of view, for him to retrieve his lost prestige. Before the tension sets in again, both sides need to set their full cases before the world. If either fails to do so, that in itself will suggest that its case will not bear the light.

Aid for Catholic Schools in New York and Maryland

IT MAY BE that fresh stimulus to the continuous Catholic campaign for public money for parochial schools was furnished by the report of the President's advisory committee on education, which recommended federal appropriations to private as well as public schools for certain limited uses and which gave every state final authority to decide what constitutes a public school. But that campaign needed no stimulus, for it is always going on. New York and Maryland have furnished recent episodes. New York's highest court, by a vote of four to three, has declared unconstitutional the "Catholic bus bill," which became a law over Governor Lehman's veto, requiring boards of education to furnish free transportation for pupils to parochial schools when it is furnished to public schools. This may be giving aid directly to the pupils, but it is certainly, as Judge Ripley stated, giving indirect aid to the schools; and the state constitution prohibits state aid "directly or indirectly" to private or parochial schools. The fight now moves to the New York constitutional convention, in which a measure has been introduced to authorize such aid. Governor Alfred E. Smith sponsored a similar resolution in the New York constitutional convention of 1915, but he explained later that he introduced the measure with no expectation that it would be passed and merely as "a bit of legislative tactics" to defeat another proposal. No such statement could be made of the present resolution; it is intended to pass. The fight for public money for Roman Catholic schools is a century old but it has come into the open since 1915. Maryland's supreme court decided on May 20, by a vote of five to three, that a constitutional prohibition of public aid to sectarian education does not invalidate a law requiring free transportation to such schools at public expense. And so it goes. One court decides in one way and another in another on substantially identical laws and facts. The conflict is really between two radically opposed theories of education and, beneath these, two contrasting social philosophies.

Sideshow at Milwaukee

THE Northern Baptists, holding their national convention at Milwaukee, have been receiving a familiar journalistic treatment. On the outskirts of their convention an irresponsible publicity-seeker, the Rev. J. Frank Norris of Texas, has been staging a one-man sideshow. But to judge by reports in a large part of the daily press, the Norris spectacle has been the main attraction and the actual convention the marginal affair. How long will it be before the newspapers get over this sort of journalistic infantilism? It is, of course, the cheap and easy thing for them to do. Given a speaker hungry for headlines, and willing to make any sort of wild and sensational statements in order to obtain them, and any cub reporter can turn out a story which will sound as though the church gathering were being held in a madhouse by a congress of embattled lunatics. Meanwhile, however, the reporting of the real business of the church body is neglected, while a reasoned appraisal of the true significance of what is happening is hardly so much as attempted. What do the newspapers gain by this sort of malpractice? And why will they persist in it? At Milwaukee, the most cursory investigation would have informed the reporters as to the lack of importance in the Norris meetings. The Texas sensationalist is an old story among the Baptists, and a thoroughly discredited one. Even in Texas he has lost all standing with his denominational brethren, and at Milwaukee his influence has been negligible. The wild charges which he flings about against Christian organizations and leaders no longer possess even the minor virtue of novelty, and there never was a time when informed churchmen gave them any credence. On the other hand, the Northern Baptists this year have been dealing with genuine and important issues. The fact that their deliberations have been sober and restrained may have made their convention sessions difficult to report in terms of an ecclesiastical dog-fight. But the method of reporting which much of the press has followed has served principally to convince hosts of Baptists that the daily press is incapable of giving intelligent treatment to religious matters.

Arms for Japan

FEW Americans are happy over the course which their nation has followed in the Far Eastern war. They may regard the American policy as the best that could be contrived under the circumstances. They dread the possibility that some other policy might involve this country in the fighting. If there is any one purpose on which the American people are almost unitedly agreed it is to keep out of foreign wars. Even the universal sympathy for the Chinese has not persuaded the American public that the United States should intervene. Nevertheless, Americans are not happy about the relation of their country to the war. Their consciences are uneasy. The Red Cross drive for a million dollars for civilian war victims is in the nature of a sop to these uneasy consciences. So will be the drive, soon to be launched, for the rehabilitation and support of colleges in the war zone.

An article in the June number of *Harper's Magazine* makes clear the reason for this moral disquiet felt by Americans. It is written by Eliot Janeway, a specialist on Far Eastern affairs who conducts a monthly column in *Asia* and contributes frequently to other periodicals. Mr. Janeway entitles his article "Japan's Partner," and his thesis is that the United States is supplying Japan with indispensable war materials without which it would be impossible for the invasion of China to continue. Americans have known vaguely that there was a boom in the sale of scrap metal destined for Japan, but Mr. Janeway tells the whole story with a wealth of detail which shocks

the conscience. Here are some of the facts which he brings to light:

Well over one-third of all the steel produced in Japan last year was made from American scrap and pig iron.

In addition, the United States sold Japan last year 1,000,000 tons of new iron and steel in unfabricated forms. Compare this with similar sales of 54,000 tons in 1936.

American exports to Japan and Manchukuo were three times as large in January of this year as in the same month a year ago.

The United States sold Japan more than twice as much refined copper in 1937 as in 1936.

Japan is absolutely dependent on oil imports to carry on the war. She bought 34,000,000 barrels of oil abroad during 1937. By October, she had already obtained 23,000,000 barrels of this total amount from the United States.

We have just sold her three American-type rolling mills capable of turning out almost half the increased production of automotive army material called for by her military expansion program.

We also sold Japan last year $34,000,000 worth of high-speed metal working machinery of all kinds, which was more than she bought from the whole world in the previous year, and was about two-thirds of her total imports of this nature in 1937.

"Japan," says Mr. Janeway in his summary, "is the unashamed attacker of a country with whom we sympathize, whose magnificent defensive stand we admire heartily. In this attack have occurred atrocities—the bombing of universities, for example—which shock the world. American industry is selling Japan the goods which permit her to do this and to rear grandiose schemes for continuing to do this on a scale so huge that all eastern Asia will be reduced to the level of the Japanese subjects in Korea. Seventy-five per cent of the gasoline Japan used last year, gasoline for tanks and bombers and warships, came from the United States. One-third of the steel she made last year, steel for shells, bombs, dum dum bullets, was made out of American raw materials. . . . What is to be done about this situation is up to the American people."

Every fact adduced by Mr. Janeway confirms the position espoused in these columns from the outbreak of the fighting. The Christian Century has maintained from the first that the neutrality law should be applied; that failure to apply the law was tantamount to providing Japan with the sinews of war. President Roosevelt has refused to apply that law. Taking advantage of the pitiful subterfuge that there has been no formal declaration of war, he has allowed this traffic in essential war materials to continue. When the administration first announced this policy, it stated that it would ignore the neutrality law in order not to play into the hands of Japan, which was depicted as less dependent on outside resources than China. Unthinking friends of China accepted and applauded that contention. Events have proved its falsity. The refusal to apply the neutrality law has actually resulted in making the United States the principal source of supply for materials upon which Japan is absolutely dependent for her continued military operations. Refusal to apply the law, in Mr. Janeway's striking phrase, has made Uncle Sam "Japan's partner." In the meantime, no important help whatever has been furnished China.

So far the facts brought out by Mr. Janeway and the lessons to be adduced from them are clear enough. But there is another portion of Mr. Janeway's argument which is by no means so clear. In his article he claims that the United States is preparing to "arm" Japan in still another way, namely, by selling her the machinery by means of which she can become a mass production, heavy industry nation. In Manchuria and in the conquered portions of China, Mr. Janeway predicts, this machinery will be set up. There it will use the abundant raw materials of the conquered territories to produce heavy armament of the latest design. With this armament all eastern Asia will be overrun. After the Japanese empire has thus become master of eastern Asia, it will be ready to fight the United States.

Only on the expectation that this is what lies ahead, Mr. Janeway argues, does the current American naval expansion program make sense. Our army and navy leaders, he declares, are fully aware that we have nothing to fear from Japan as she is today, utterly dependent on our steel and oil and cotton. But once let her establish the empire at which she is aiming on the Asiatic continent, once let her set up the heavy industrial machinery which she is planning to buy from us in the midst of the ample resources of Manchuria and China, and the picture will be entirely changed. Then, and only then, will Mr. Roosevelt's supernavy be needed. Accordingly, Mr. Janeway reaches two conclusions. First, the United States should not provide funds and machinery for the development of Manchuria. Second (and here he recalls the blow delivered to English markets by Japanese textiles produced by machinery originally imported from England), the heavy industry nations should not aid in the industrializing of agrarian and handicraft nations. This second conclusion is not stated in so many words, but it is implicit in the whole argument.

Here are two separate conclusions, both important. With the first we are in hearty agreement. The United States should not make it possible for Japan to exploit the industrial resources of Manchuria and of the conquered portions of China. This is a matter of immediate policy, for a Japanese commission is already in this country seeking loans or credits of about $300,000,000, with the understanding that the entire amount will be spent on American machinery to be used in the development of Manchuria. Any such scheme should be scotched, first, because it would be in defiance of the purpose and spirit of the Stimson Doctrine; second, because it would be bad business; third, because it would outrage the moral sensibilities of the American people. The department of state showed its ability, long before neutrality legislation was written, to stop American foreign investments of a trouble-breeding nature. By all means let it step in now to head off any American complicity in the establishment of a Japanese heavy industry base on conquered portions of the Asiatic mainland.

But the second proposal, which is implicit in Mr. Janeway's argument, cannot be made to work. The idea that the heavy industry nations shall place upon themselves some sort of self-denying ordinance, under the terms of

which they will refuse to export the machinery by which agrarian and handicraft nations are industrialized, is chimerical. In the nature of capitalist expansion, such a restriction cannot be maintained. It may, to be sure, be enforced under war conditions. But once peace, or an extended truce, returns, the process of industrializing will return with it. Even when technical apparatus is not exported, technical knowledge cannot be held within national boundaries. If that were possible, it is safe to say that a hard-pressed capitalism would never have consented to the industrialization of soviet Russia.

But does this mean, as Mr. Janeway believes, that after a few years Japan will have a mighty industrialized empire, with a hugely expanded war machine, capable of challenging the United States and requiring vast increases in America's military and naval expenditures? No. For this would require that Japan should have complete and untroubled possession of Manchuria and most of China—an absolutely free hand to exploit the resources of all the regions which her militarists now covet and are trying to conquer. And Japan is not going to have possession of these regions on any such terms. The probability is that she will not have possession on any terms, for all the signs now point to eventual Japanese defeat in the present war, necessitating withdrawal to the old boundaries of the empire. But if Japan does manage to hang on to certain regions her occupation will be so precarious that large-scale industrial exploitation will be out of the question.

Japan will be industrialized, but it will be on the basis of the materials which she has in her present domain or which she can obtain in the ordinary processes of international trade—not on the basis of a complete conquest of western Asia. The whole East will be industrialized, China perhaps more rapidly than other portions. Would China's present friends propose that, after peace returns, America and the other heavy industry nations set up a *cordon sanitaire* to block the industrialization of China? Yet an industrialized China may easily cut off more markets from the profit-starved exporters of America and Europe than an industrialized Japan. Within another fifty or a hundred years the industrialization of Africa will be following hard on the heels of the industrialization of Asia. The days when easy wealth could be gained by "developing" the "backward" portions of the earth are drawing swiftly to a close. The backward portions are about to do most of their own developing.

Here is the reason why, for the people of the United States, our expectation of constantly expanding world markets to provide a constantly rising standard of living is an illusion. We must prepare to live in a world which is being progressively industrialized everywhere. We must adjust ourselves to the loss of many overseas markets. We must either learn how to absorb most of an expanding production at home, or we must go on indefinitely killing pigs and plowing under cotton. The handwriting is plain on the wall for our cotton and wheat growers, and for those engaged in the production of manufactured articles.

What conclusions, therefore, can be wisely drawn from the situation presented to us by our participation in Japan's arming? We suggest three. First, the United States should at once get out of the business of providing Japan with the means to continue her invasion and conquest of China. The neglected neutrality law should be invoked. Its provisions should be applied, not only to steel, but to those other necessary sinews of war, oil and cotton. Second, administrative precautions should be taken, through the department of state, to see that American finance has no part in the Japanese exploitation of Manchuria and north China. In view of the risks involved, it would hardly seem necessary to discourage American bankers and industrialists from getting mixed up in such a scheme. But if such discouragement is required, let it be forthcoming immediately, and with vigor. Third, when peace returns to the Far East we must prepare to make such readjustments in our own economy as will be required by a highly industrialized Orient. For the days when Oriental markets were wide open to Western exploitation are drawing swiftly to a close.

To the Class of 1938

Young Ladies and Gentlemen:

I congratulate you—with fear and trembling. I tremble at the thought that my congratulations may fall upon cynical and unbelieving ears, and I fear lest old habit and the conventionalities of this occasion may betray me into the utterance of cheap and easy words of cheer that will merit your scorn even if you should charitably or thoughtlessly withhold it.

There are some time-honored formulae of exhortation and felicitation which I hesitate to employ. It is impossible to say with full-throated conviction and complete earnestness that a college education has enhanced your earning capacity and increased your chance of getting into *Who's Who*. Taking it by and large, that is probably as true as it ever was, but it is not important. Still less can it be said that the world is waiting for you with bated breath and open arms, ready to reward you according to your worth. That was never true.

If I say that this is a land of unlimited opportunity where worth, not birth, is the key to certain success, it must be with mental reservations or the frank admission of facts which grate harshly upon the pleasant air of this occasion. Many of you may have difficulty in getting jobs. Some of you have stayed in college because you could not find work. Some may be blown to bits in that "next war" toward which your elders are driving the world, as much against their own will as yours. Meanwhile, the path of opportunity, considered as a way to affluence and ease, is so bestrewn with the economic wreckage of crashing enterprises and so crowded with the unemployed that it is not easy to set foot upon it or even to see where it lies.

In the long ago days of eight o'clock chapel, when graduates made speeches on the commencement program, my father and mother stood upon the same platform and successively uttered their baccalaureate hopes to the assembled friends. The title of one speech was "Sailing out of the bay, the ocean is before us." The text of the other was "Cast thy bread upon the waters, for thou shalt find it after many days." This last, the valedictory address, declared: "We have been preparing for active duty, and the time has now arrived when we must leave the schoolroom,

as students, and go forth in the great field of labor, where the soil is fertile, the harvest abundant, and the laborers few."

They saw before them, it seems, a rather fluid world. Theirs was a fresh-water college, but they visualized it as "the bay" leading out to "the ocean." There were broad and uncertain waters upon which to cast the bread of one's energy and devotion. An ocean is always potentially dangerous, and the casting of one's resources upon its devouring tides is an adventurous enterprise in which hope must be undergirded by faith, and faith by love. No guarantee of success went with a college diploma, even in the days of boundless confidence. But the success of which they and their fellows dreamed, as they marched down the college steps and took the road that led into a wider world and an unseen future, was not one of acquisition or personal preeminence. No one had persuaded them to go to college by arguing that education would enable them to make more money or give them a better chance to get to the top of the heap. They were more interested in bettering the heap than in getting to the top of it.

The exploitation of education as a means of individual enrichment and private advantage came a generation later. I need not tell you that it worked well in so many cases that it became possible to adduce statistical evidence of the cash value of a college education. College graduates did get quicker advancement, make more money and attain more social prominence. Then something happened to the world—something very like the simultaneous visitation of an earthquake, a tidal wave, a cyclone and a volcanic eruption. But it was in reality neither so sudden nor so independent of human causation as any of these unfriendly natural phenomena. Whatever its causes—and they were many—one of them was this obsession for getting to the top of the heap regardless of what happened to the heap, and one of the causes of that was the failure of so many educated persons to consider their education as anything other than an instrument by which to gain personal advantage.

If you adopt that view of the educated man's opportunity, you may perhaps succeed in winning place and wealth in spite of the distraught and disordered condition of the world. Or you may fail. It does not matter much, to anyone except you and your families. In either case you will be helping to perpetuate the *status quo*—which is Latin for the terrible fix the world is in. You will be doing all that can be done toward making life even more insecure and precarious than it now is.

But that conception of education and of the opportunity of the educated man is outmoded and discredited, even if not yet completely abandoned. It does not belong to your generation. For that, I congratulate you. Yours is the privilege of carrying whatever training and competence you have attained into a world which has at last begun to learn—or to learn anew what it had forgotten—that a happy and secure society is not the product of a selfish scramble, and that in such a scramble there is no security even for those who "succeed." We have been scrambling violently for a generation or more, and some of the most successful scramblers, college men included, have been overwhelmed by most distressing and even disgraceful disasters. We are beginning to see that such disasters are not accidents but are the normal and predictable consequence of that way of living.

The old habits are hard to break, especially for those whose youth was nourished upon legends of "success" and "opportunity" interpreted as getting ahead of everybody else. In times of desperate emergency we cooperate, but when the crisis is past we tend to swing back into the selfish and competitive ways that brought the emergency on. Old and empty slogans marshal us back toward methods that worked well enough on the frontier but have been proved ruinous in a complex society. But we really know better. We know we are not like individuals in the water, each swimming to save himself, but like men in a boat who must sink or survive together. The young know this better than the old, and have fewer bad economic and social habits to hinder their practice of it. The educated know it better than the ignorant. Therefore I congratulate you, who are both young and educated.

But I must warn you as well as congratulate. Some of those who realize that society is something like a boat, in which we will float or founder together, think it is their boat and are in a panic of fear if anyone has an idea different from theirs about its course or management. They are ready to blame some Jonah of their own selection for the violence of the winds, and to toss him to the waves, and they cannot view any difference of opinion about the handling of the craft as anything less than mutiny on the high seas. This would perhaps be well enough if the vessel really were theirs and if our society actually were a boat. But the figure of speech breaks down when pressed too far, as every mechanical analogy with human affairs always does.

The ideal crew of a ship is one whose members are disciplined to perfect obedience in subordination to the master. He knows the port and the course by which to reach it; they do not need to. He is the brain; they are the hands. But the democratic enterprise of our associated life is something very different from that. It cannot prosper unless its members have full freedom of thought and expression. They must retain complete liberty to criticize the course or the captain, and to suggest whatever changes they think will promote the common welfare. If those liberties are not preserved, our ship of state is not merely endangered; it is already sunk. Or, worse, it has become a slave ship. I warn you of this danger. It is far more serious than the danger that you may not be able to get a job after graduation.

I could wish for you greater certainty than most of you now have of finding congenial and useful work at satisfactory pay, security of income and tranquillity of mind, and all the economic and social conditions which are conducive to the best in happiness and service. But life has always been a very risky adventure. Even in earlier times, when the world was less crowded and more leisurely than it is now, it was not nearly as safe as you have been led to think it was.

Life is a dangerous business. But it is a good risk. It contains more high rewards and more possibilities of enduring satisfaction than you have yet dreamed of. If you take a large enough view of it, realizing all its dimensions and sensing the quality of eternity that lies at the heart of it, doing its work industriously, fighting its wrongs indig-

nantly, accepting its hazards courageously, you will find that life has beauty and joy that will fill your cup to the brim. With confidence I congratulate you!

THE GUEST SPEAKER.

On Being Candid in Conversation

EDITOR THE CHRISTIAN CENTURY:

SIR: There is a character in literature—a humble level of literature—about whom I should like to know more. She is the lady in the limerick:

> There was an old girl of Devizes
> Who was full of unpleasant surprises
> She would let you come near
> And then say, "My dear,
> Your eyes are of different sizes."

She must have been an alarming figure in the quiet town of Devizes. When she walked down the street, the boldest of her friends turned pale. They knew that nothing would escape her eagle eye and that what she saw, she would declare without fear and without favor. She believed in perfect honesty—as she put it, "I say exactly what I think"—and she never paused to reflect whether she ought first, to think it, and second, if she thought it to say it. "No," she frequently remarked to her friends, "this world would be a better place if we all said what we thought."

I wonder if she was right; if I ought to go forth into our village street and tell my neighbors what I see in them, as "Your nose is rather red today," or, "You are aging rapidly," or, "It is a pity you do not learn what colors suit you," or, "That last article [or sermon] of yours was the worst you have ever done." I am not at all certain that we should gain all round. For it is certain that the man to whom I said exactly what I thought of him would tell me exactly how I appear to him. And I might not like it at all. In fact I have noticed that the most candid of people are often the most touchy and sensitive. That was what they said in Devizes.

We are all vulnerable; that must be borne in mind, and whether or not we should all be exposed to attack at all times, is a matter for careful consideration. Perhaps the real test is one of motive. Am I telling A that he is growing very tottery on his feet, with a secret desire to show him (and myself) how firm I am on my feet? Or do I wish to send him to the doctor, who may make him renew his strength, and walk once more like a storm-trooper on parade? There is a secret satisfaction which steals over us when we see each other's failures. The pharisee in all of us thanks God that he is not as other men are. The candid speech of a pharisee may be a sin; while the same speech on the lips of a good man may rank as a "good deed in a naughty world." But there is no virtue in mere outspokenness as such; things may be true, and that, as Newman said, is good reason for doing them, but not necessarily for saying them.

For myself I should not have wanted to meet that frank old lady; I should have seen her afar and dodged down a side street. I am not converted to a belief in complete candor in conversation, except as that candor is controlled by consideration and gentleness and good humor. Given these things we cannot have too much of frankness; without them our homes and our streets would become battlefields of recriminations. And should we really know ourselves better?

You will agree that much is lost through a foolish desire to save the feelings of others. I had a friend, the editor of a great paper, who said that he would never have a regular contributor who was not his personal friend. What he meant was perfectly simple—if a writer were his friend, he could tell him exactly what he thought about his contribution. A friend would not take offense if he heard plain language and so the editor would get the best out of the writer, and the writer would have the very great gain of the editor's judgment and experience. The cardinal word in this case was "friend." Perhaps that is a clue to the problem. No limits to candor *between friends*.

Ever yours cautiously,

QUINTUS QUIZ.

VERSE

The Queer One

RETREAT was not for her, for she must walk
Along the paths where men and women toil;
Beside the road where need and hunger stalk
She planted seeds within the barren soil.
She did not ask for freedom from their load
Of grief; she shared with those who came
Her loaf of bread, the comforts of the road
Were theirs, and want and plenty were the same.

The good folk of the town had called her queer
For years, and wondered why the children cried
And all the ragged ones from far and near
Brought straggling flowers on the day she died.
But some had seen a star caught in her hair
And felt its radiance on the summer air.

MARGARET MILLER PETTENGILL.

The Altar of the Lowly Deed

I SHALL not raise an altar on a hill
Whereon to kindle sacrificial fires,
And burn the victims hired priestlings kill
To gratify my soul's devout desires.
But I shall stoop to raise to burning lips
The cooling cup, in a disciple's name;
I shall assuage the agony that grips
The broken body or the mind aflame.
And from the altar of the lowly deed
Enkindled by the warmth of love shall rise
The glow of radiance of a living creed,
The fragrance of a living sacrifice.

EDWIN MCNEILL POTEAT.

Why I Believe in Jesus

By Chiang Kai-shek*

"A MAN cannot live without religious faith." With this sentence I began an address before the Methodist conference on Good Friday a year ago. This motto has arisen out of my sympathetic and practical study of the Scriptures for ten years past. I said *faith:* faith and superstition are two entirely different things. We must all realize that superstition is not faith, and that those who really have faith will not wander off into vulgar superstition. I insist that if a man lacks faith he can accomplish nothing; nor can he accomplish anything if he once admits superstition into his life. I repeat, man cannot be without faith, neither can he accept superstition. Men nowadays often regard faith as superstition, and superstition as faith, and because the two are confused, those who oppose superstition also discard faith.

We should all know—and especially we who have undertaken the work of revolution should know—that the success of any enterprise means that there must be no superstition, but that faith is indispensable. Particularly in these days when principles are in eclipse and desires run riot, when our government is torn up, when the people are suffering, and the nation is struggling in disaster, how can we be saved from unparalleled calamity unless there is vigorous faith and confident assurance of victory? On the one hand we must break down all superstition, and on the other hand we must all the more exalt a positive faith. For example, if we can believe in the "Three Principles" first enunciated by Sun Yat-sen, we can go and practice them. Because we firmly believe the truth and righteousness of the "Three Principles," we fear nothing. And this psychology of not being afraid, this spirit of fearlessness, comes from faith.

Jesus the Revolutionary

Tomorrow is the festival commemorating Jesus' resurrection, and I, tonight, am speaking to the whole nation on invitation from the national union of Christians in China. I have chosen to advance upon my text of last year in order to give a clear testimony to every person in my audience on the topic, "Why Believe in Jesus?"

First, believe in Jesus because he was a leader of national revolution. When Jesus came to earth, the Jewish nation was daily growing weaker. It had suffered the full measure of insult and oppression from the Roman imperial authority. From history we can see that the Jewish people, staggering under the violence of their enemies, were no different from cattle and slaves; all liberties had been taken away from them and all power put into the hands of Romans. At that time not only could Jewish national independence show no resistance, but even the will to resist had vanished. Fortunately, at this point in the course of events Jesus Christ, leader of national revolution, was born.

You know that Jesus was not a scion of the nobility. He was without position and power; he did not grow up in a home of wealth, and still less did he receive a so-called higher education. He was born in an ordinary home of the laboring class, the son of a carpenter. Because he perceived that his nation was on the verge of ruin, that Abraham's seed was about to be destroyed, he courageously decided to undertake the arduous task of restoring his nation; he dedicated himself wholly to the cause, and resolved to struggle sacrificially for the salvation of his people; more than that, to save all mankind. So he led his followers throughout the land, and by means of preaching and healing, and through his divine wisdom and his unequaled power to present the three great themes of truth, righteousness and life, he awakened his nation, he led his people, to bring about national revolution.

Social Significance of the Gospel

Second, believe in Jesus because Jesus was a leader of social revolution. The causes of a nation's decline are indeed many, but failure to remedy, by orderly change, the people's economic life is indeed one of the chief causes of national downfall. So whoever would promote a national revolution must first completely eradicate the ignorance, the corruption and the disorders of society, its selfishness and greed; then with a new spirit he can build up a new life, abundant, expanding and ascending. Thus he will seek the emancipation of his people. Jesus attacked with all his might the evil forces of his day; he tried with all his power to overcome its pernicious mores. His purpose was none other than by means of his leadership and idealism to deliver his submerged people out of darkness so that they might become a new people. He laid the foundations of social revolution; so I say Jesus was a leader of social revolution.

Third, believe in Jesus because Jesus was a leader of religious revolution. Jesus saw the rottenness of religion in his day, the evil customs, and perverted beliefs; the leaders one and all cheated the people, and imposed on them their false beliefs, seeking only their own selfish profit. Autocracy in the Jewish church, and the hollowness of its ritual, pained and deeply grieved Jesus. He recognized that unless the perverted beliefs and the hypocrisy were done away with he could not revive his prostrate people, and still less could he spread abroad and exalt the true spirit of religion. So he constantly rebuked those who vaingloriously prayed at street intersections; he vigorously opposed those who in the name of religion would deceive the people—evildoers who undermine society. He cast out the traders and overthrew the money changers' tables; by means of a parable he exposed the wicked husbandmen, brought to book the wicked tribute-collectors, and rebuked the covetous capitalists.

All these efforts were solely to lead his people out of darkness into light, from defeatism into active struggle, from riotous living into decency, from greed and corruption into frugality and holiness. This work of reforming

*A radio address broadcast from Hankow, China, on Easter eve, April 16, 1938. Translated into English by Prof. Warren H. Stuart of the College of Emporia, Emporia, Kansas.

religion and cleansing away its evils—how important it was, and what a Herculean task! How daringly and decisively, and with what utter abandon, Jesus endeavored to rescue the church and society of that day from its myriad ills and to awaken the masses from their ignorance! So I say that Jesus was a leader of religious revolution.

Love the Law of Life

As I constantly study the basis of Jesus' revolutionary spirit—where it was actually rooted—I feel that the basis lay entirely in his spirit of universal love. He aimed by this spirit of universal love to expel the wrong thinking of men, to abolish their unjust systems, to make it possible for every man to enjoy his God-given rights, and the blessings of liberty and fraternity. Jesus felt that "all within the four seas are brethren," so he wanted men to draw near and love one another, sharing in time of trial, helping one another in time of illness. As between nations he wanted to promote peace and justice, so all his life he opposed violence and upheld fair dealing. He always cherished the spirit of mercy, and helped the weak. His words and deeds manifest at every point the reality of his universal love, and his spirit of revolutionary self-sacrifice.

Because Jesus desired to fulfill his heaven-appointed mission to save mankind, he held fast to an indomitable resolve, an unwavering faith; he maintained an attitude of perfect good will, even at the cost of life itself, not hesitating to sacrifice all, so that his courageous heart might struggle to the end. And even when he faced the cross, with its unparalleled torture, he still remained unmoved, unshaken by his trials. He maintained supreme loyalty to ideals and duty, supreme magnanimity toward friends and comrades. Such devotion and sympathy are the more precious because so difficult to attain. Then see him nailed high on the cross, praying to heaven on behalf of his foes, asking his heavenly Father to have mercy upon them because of their ignorance. Behold how limitless is his spirit of universal love!

Jesus' creative revolutionary spirit is founded just on this, his spirit of universal love.

China and Christianity

Now look at our nation. Suffering the last hundred years from the corruption and weakness of the Manchus, its condition bears striking resemblance to the situation in Jesus' day.

Our chieftain, Sun Yat-sen, cherishing love for God and man, suffused with the revolutionary spirit of Jesus, and motivated by universal love, followed the path of revolution for forty years as if but for a day. With utter self-sacrifice he sought freedom for the Chinese people. At last in 1911 the Manchus' imperial rule was overthrown, and the Republic of China brought into being. Thus was the work of national revolution achieved.

As I, myself, Sun Yat-sen's successor, look ahead into the consequences of the people's revolution and think over the causes of our present spiritual depression, I firmly believe that in seeking to bring national recovery and social progress, we must advocate Jesus' spirit of universal love and of sacrifice. I feel that whatever one does, whether dealing with men and situations, or commanding and carrying on the government, in all forms of service, only love and peace are the foundations of human life; and struggle and sacrifice are a revolutionary's duty. This also was the attitude of Jesus. This was my meaning on a former occasion when I said, "Until peace has become hopeless, never forsake peace; when sacrifice has become necessary, then sacrifice without reservation."

During the last few years, whenever at leisure from pressing duties, I have been promoting a social movement which has produced some widespread results. I refer to the New Life Movement. However, I am well aware that in this movement the superficial aspects may easily be emphasized while the heart of it is neglected; it is easy to stress its material phase, while overlooking its spirit. Wherein is this movement lacking? In that men misunderstand the New Life Movement as just a new method of living, yet still without a new spirit. So when pushed, it moves; when not pushed, it stands still. As a matter of fact courtesy, uprightness, frugality, modesty are the new spirit, and only when this new spirit really appears are we entitled to speak of a new life. Today I have something new to add: that is to say, if we are really going to practice the new method of living, not only must we have a new spirit, we must have a new life. This new life must have Jesus' spirit of universal love, and his determination to sacrifice himself; only thus can this quality of new life be obtained.

Peace Through Sacrifice

In brief, the spirit of Jesus is constructive, sacrificial, holy, true, peaceable, forward-looking, full of eager striving; and it is revolutionary throughout. In this critical time for our nation, there comes the holy Eastertide, which is also a testimony to "deathlessness of spirit." My fellow countrymen, let us cherish the idea of a "new birth"; let us maintain the resolution of "sacrifice." Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life. Let us bravely go with him to the cross, to seek the everlasting peace of mankind, and the renewal of our nation of China.

Waiting

FORMER STUDENT—I remember you so well in that debate. You were wonderful.

PROFESSOR—Thank you.

FORMER STUDENT—You proved conclusively that the world had never need of Christ.

PROFESSOR—Thank you.

FORMER STUDENT—How you dashed old idols to pieces! They could not withstand your piercing intellect.

PROFESSOR—Thank you.

FORMER STUDENT—And now I find you out here with the night.

PROFESSOR—And the stars.

FORMER STUDENT—And away from your books. Why are you pensive now? Is it the years?

PROFESSOR—I am waiting for the Christ.

ARTHUR B. RHINOW.

In Defense of Roger Babson

By Hubert Herring

MASSACHUSETTS Congregationalists held their annual meeting in middle May in the gentle Boston suburb of Dedham. Congregationalists are placid folk, and their assemblies are marked by decorous quiet. But this year the quiet was broken by the exuberance of the enterprising man whom the churches had elected moderator. Mr. Roger W. Babson, whose fame as a statistician has raced around the world, possesses that divine gift of the dramatic without which no great general is made.

The Boston newspapers played up the Dedham happenings—and other newspapers, east and west, carried the story to startled churchmen everywhere. The Boston papers gave it headlines. One of these stretched clear across the front page: "Congregational Bolt Led by Roger Babson." The newspaper story told of the moderator, refused a hearing on the conference floor, hiring the Unitarian church across the way, triumphantly leading "several hundred ministers" out of the conference, delivering a scathing indictment of the national administration of the churches, and suggesting the liquidation of the national societies.

Justice for Underpaid Ministers

This excellent story erred slightly. Mr. Babson *was* assigned an hour on the program, but he did not like the time assigned. He therefore got the use of the Unitarian church, free, and was followed by less than two hundred of the delegates. It was scarcely a "bolt," as those who went were prompted by the same mood which attracts a crowd to a fire. And Roger Babson, expert in publicity that he is, gave them better than a fire. It was an appeal for justice to the great body of underpaid ministers, many of whom, Mr. Babson averred, have been "coming to me with pitiful tales." "After swearing me to secrecy," said Mr. Babson, "these men have unfolded tales of coercion by '287.'" "In some cases," he continued, "'287' has gone farther and threatened some individuals." Finally, the moderator's patience had been exhausted, and he had found it necessary to speak out. He proposed that the strangle hold of the denominational leadership be broken.

Mr. Babson then followed with three recommendations. The first of these was that the ruling committee of the General Council be made up of men "who actually accomplish things in our denomination." Here he revealed that he had made a study which showed that the ministers who dominated the boards did not get results in their own churches. They did not report large additions to their memberships. Included in this indictment was Dr. Douglas Horton of Chicago, the next chief executive of the denomination, chosen for the post "because he is an estimable gentleman and will make no trouble like the present moderator and he will do just what Will Frazier tells him to do." He then suggested that Congregational secretaries may fear any shifting of personnel lest they lose their jobs.

Mr. Babson's second recommendation was for a recasting of secretarial salaries. He pointed out that the ministers' salaries average $1,656, whereas there are some secretarial salaries of $7,000 and $8,000. He suggested that denominational officials be made to feel their responsibility for such conditions by limiting their salaries to a figure three times that of the average ministerial salary. He proposed "to liquidate" the national headquarters, and get the church's leadership back to the simple standards of 1907.

His third recommendation was that the denominational paper, *Advance,* be made to serve the churches rather than serve as the sounding board of the "Vatican" at "287."

Secretaries on the Carpet

The impassioned address concluded with an appeal that the appropriate boards call the secretaries on the carpet and "ask these men in a kindly way to cut out cocktail parties, to eliminate smoking during office hours, avoid the use of swear words, and . . . have a prayer meeting every noon."

With this sound advice from the man who is known around Boston as "the seer of Wellesley Hills" the meeting adjourned.

When the Congregationalists in biennial conference at Mount Holyoke College in June 1936 elected the distinguished Boston statistician to the highest office in their gift, they turned their ship into stormy seas. Roger Babson is one of those exuberant spirits who cannot be downed. Some would describe him in terms of a divine discontent, others in less complimentary terms. But no one who has seen him in action in his offices, plotting and planning new ideas; or in a committee meeting, dashing in and out of the room; or on his Florida ranch, fresh from a ten mile dash on his horse; or before the fire of an evening talking, probing, his mind ranging with prodigal enthusiasm—such a one will never forget Roger Babson, or neglect to applaud his boundless vitality.

Churches as Branch Banks

When the Congregationalists picked this eminent leader in the world of business as their standard bearer, they little foresaw the shakings and the tumblings to which the church organization would be subjected. With that large disregard of the minutiae of constitutions and bylaws which marks all Napoleons, Mr. Babson set about the redefinition of his tasks and responsibilities. The constitution of the Congregationalists decrees that the moderator has "representative" functions and no executive responsibility. But Mr. Babson, fired by loyalty to his church and by wholesome respect for the efficiency which prevails in larger business enterprises, decided that his case was parallel to that of a man who had been elected president of a "chain of 6,000 banks." As such, it would be his duty to see that each branch bank—church, that is—paid

dividends. When he made such proposals to the committee of the General Council, its members demurred. After all, they mildly suggested, Congregational churches are not branch banks; they are highly independent entities, and averse to dictation. Mr. Babson, his zeal undiminished, sought to overcome the opposition of the executive committee. "I was greatly disappointed with the meager results," he reports.

Germany as an Example

Mr. Babson's course in attempting to bring chain-bank efficiency to the churches which he served stirred some critics who found confirmation of their fears in a special letter sent by Mr. Babson to his clients on April 26, 1937, in which he pointed out some of the clear lessons of the church situation in Germany. "The German government," reported Mr. Babson, "is giving its people a new Bible based upon (1) God as a spirit, (2) the ten commandments, (3) the Book of Psalms and Proverbs, and (4) a new conception of prayer. The four principal ideals emphasized are: *faith in God, blood* (heredity and eugenics), *sacrifice* and *love*. The German government is building up a tremendous new religious enthusiasm among the youth, based on *these four simple but vital foundations.* Although devout Christians are heartbroken at the ruthless methods being employed, yet there is subconscious feeling that the Germans, in emphasizing these four things, *may be taking a forward step which our churches should have taken long ago. A dictator may be necessary to strip the churches of the useless customs and cobwebs which have accumulated during the centuries.*" (The italics here, as elsewhere in this article, are Mr. Babson's, not the author's.)

Having failed to secure the desired results from the denominational hierarchy, he turned to appeals to the constituency of the churches through paid advertisements in *Advance*. Through these appeals, Mr. Babson sought to exercise his function as the head of a chain of 6,000 churches, and there were many ministers and laymen who responded warmly to his good advice. These friendly broadsides made much of "287," which happens to be the number on Fourth Avenue in New York where the denominational headquarters are located.

Moderatorial Appeals

The tenor of these appeals is indicated by some samples:

In "My Christmas Message" he suggested: "I believe real progress toward a better social order will come when we church members cease being divided into irresponsible political parties and use our religion at the ballot box. . . . We should cast our votes only for spiritually minded officials, irrespective of parties. . . . I believe we laymen should make sure that all in our communities *who do the will of God* have a job and enjoy decent working conditions. . . . I believe in individual responsibility. I wonder whether corporations are an aid or a menace to social progress. . . . I believe we laymen should realize that we have made a great mistake in getting so mixed up with nonbelievers. . . . Finally, the church has given too much thought to theological beliefs, and too little thought to having its members help one another. This *may* even mean that laymen of all denominations should vote, buy, sell, employ and work for one another. I do not know. We certainly must quit giving contracts to lowest bidder, *irrespective of their religious principles.* . . . One more thought, God bless our Council on Social Action."

Again, in an "Appeal to Laymen," Mr. Babson said salutary words on the importance of keeping church property immaculate and well painted.

Again, appealing to laymen, he pleaded for regular church attendance, and argued: "It will lengthen one's life to go to church regularly. . . . I am convinced that regular church attendants have a healthier, happier and longer life than non-churchgoers."

Tasks for '287'

Again, under the heading "May '287' give us more help," Mr. Babson stressed the need of the churches for "sympathetic understanding and a courageous leadership" in meeting difficult situations such as "cocktail parties" which "are creeping into some of our churches," and "petty gambling is again raising its dangerous head amongst our church membership." "If," continued Mr. Babson, "[the minister] would show his people that '287' is waging a campaign against gambling (whether by the stock market or at cards) he would be strengthened greatly in his efforts." Also " '287' can come out strongly for family prayers, Sunday observance, keeping out of debt, voting at every election . . . *the importance of more and better children in our church homes might well be emphasized.*"

In a further "Appeal to 287 Fourth Avenue," he urged "courageous leadership" to help the churches combat "cocktail parties, Sunday night movies, playing for money. . . . But we must not lose any more ground. It would be far better to lose some of our members than to give in one inch to this latest assault. We must avoid the position where we have churches but no church. Moreover I say this in my official capacity of moderator of the Congregational-Christian Council."

In an appeal written after visiting a number of small denominational colleges, he advised: "I believe no sensible father would send his son or daughter to a state university or a large eastern college after seeing some of these colleges. . . ." He praised their equipment and faculties; "most important of all they have a Christian atmosphere, free from the character-undermining and other evils prevalent in larger institutions."

The denominational paper, *Advance,* continued to accept these pronouncements, despite some criticism from ministers and laymen. The editor contended, and rightly, that the paper should be open to the comments of the duly elected moderator. Some argued for repressing Mr. Babson, but the editor's opinion prevailed that the journal should be open to Mr. Babson's counsel. In view of the fact that Mr. Babson has since raised the issue of "censorship," it might be pointed out that but one advertisement was refused. In that statement, Mr. Babson averred that 40 per cent of denominational benevolences goes into overhead. The men who advised against the publication of this statement felt that Mr. Babson's statistical service had proved faulty, for a careful survey by another statistician had revealed an overhead cost of 14 per cent.

In the fall of 1937, Moderator Babson made a trip to England where he delivered several addresses to British Congregationalists. Reports from Britain intimate that the English found the American moderator's frankness and unique ideas stimulating and refreshing. Not least cheering to the British was the assurance reported by the Bristol (England) *Western Press:* "Finally, he said, the people of Great Britain could absolutely depend upon America to help them to defend civilization. 'America will send you the men, the money and the goods,' he said." This statement irritated some impetuous American Congregationalists and evoked a strong resolution from one representative Congregational conference, which suggested that the moderator was not speaking for his fellow churchmen in suggesting such precipitate alliance with Britain. This resolution grieved Mr. Babson, and while he did not reply directly to it, he published a statement shortly after in which the gist of his conscientiously pondered thought on international affairs was carefully and succinctly stated. This statement, issued as one of Mr. Babson's special letters, is a document of such weight that it should be quoted in full, but I must content myself with a few typical sentences.

Attack on Pacifism

It was headed "Battleships and Grandchildren," a title which reveals Mr. Babson's skill in phrase-making. He dwells upon the emergence of a "peace-at-any-price party . . . tending to make our young people into cowards . . . advertising to the world that we may become a nation of cowards. Even church leaders have unwittingly joined this dangerous crusade. They forget that Jesus—even while teaching the Gospel of Love—told his followers that he came 'not to send peace, but a sword.' . . . If I were a young person in college today, instead of parading with peace banners, I would join some anti-aircraft company, or become an expert on gas masks, fire fighting. . . .

"In the final round-up," he continued, "the future of America and other democracies depends upon the birth rate and upon the kind of stock from which our people are breeding. . . . All the battleships and bombing planes in the world cannot offset the evils of a declining birth rate within our own country. . . . Talks which I have had recently with pacifists indicate that they have little love for country or else fail to realize the common good. . . . They seem to worship a life of ease for themselves without much thought of the generations to come. The professional pacifists are far more dangerous individuals than communists or gangsters. Not content to preach their dangerous peace-at-any-price doctrines, they advise young married people against raising children to be used for cannon fodder. . . . The vital question is how many useful children and grandchildren we leave when we do die. If there is any Day of Judgment, St. Peter will not bother to ask how much money we left . . . he will ask us only two questions, viz.: (1) How many useful children and grandchildren did you leave when you died? (2) What did you do to help protect, teach and train the children of others? . . . This letter is not a defense of the Catholic Church for its opposition to birth control. It is, however, an indictment of the Protestant Church for its practice of birth control. . . . Yet the only hope for any church is to have its own members raise more and better children. . . ."

To this letter was added a thought-provoking postscript: "There is one bright feature to consider. What if the people of China, India and other nations, with which the Japanese hope to conquer America and England some day, should begin the practice of birth control *en masse?* Then the plans of Japanese and other dictators would be knocked 'galley west.' So that in the last analysis contraceptives, rather than bombing planes, may decide the world's fate."

Birth Control for Relief Clients

Here again captious critics of Mr. Babson should be reminded that he does not indulge in blanket condemnation of birth control. As recently as July 1935, he publicly advocated birth control for all families on relief arguing that "the very fact that a family is on relief shows that too many of that group exist. Hence, I would use every decent means of reducing the numbers until the group no longer needed relief. That is just ordinary good sense."

The impasse which has developed during the past year between the denominational organization and the moderator puzzles the layman who finds the lines of argument somewhat confused. It seems to be an attack upon entrenched officialdom. Such attacks are always popular, and sometimes warranted. Mr. Babson's distrust of organizations is sound. The disease which attacks church organizations is that which attacks all organizations. They get stuffy. They get fat. They gather moss. The paid executives have a fatal habit of continuing forever. It is harder to fire a church secretary than it is to get a legionnaire off the public payroll. Mr. Babson, with his habitual shrewdness, knows this.

But, Mr. Babson uses bird shot instead of a rifle. "The national headquarters," he said over the radio on May 19, "are striving to become Vaticans. . . . The paid denominational secretaries think they are special ambassadors of Jesus Christ to tell ministers what to do." Of course, at this point the "paid denominational secretaries" feel pained. It is just human. But not being great financial authorities or experts in publicity, they do not make very effective answers. And I, who have drawn a pay check from "287" for some time, furtively stick my head out from under the covers to which Mr. Babson has driven me, and let out a feeble squawk.

Fresh Breezes Blowing

My first impulse is to cheer Mr. Babson on. After all, any voice lifted to disturb the monotony of organizations is an excellent thing. We "paid officials" do develop funny habits. We run around listening to our own speeches. We write little pieces in the paper. We are far removed from reality. And so when a man comes along who moves in the great world of reality, a man who has been a close friend to Calvin Coolidge and other great men of our times, a man who can make money and write for the *Saturday Evening Post,* it is cheering. Now at last fresh breezes are blowing through the musty halls.

But then, as a friend of Mr. Babson and a believer in the peculiar genius of the Congregational churches, I proceed to a timid protest. Mr. Babson is an excellent marks-

man, but he is a trifle careless in picking his targets. For example, Mr. Babson sees fit to plant his lead in the Home Board when for the first time in many years it shows signs of coming to life. He levels his aim at the forehead of William Frazier, who happens to be one of the few imaginative men in such positions. Mr. Babson carefully avoids naming names. Let me name some. There is William Boult, who runs the treasury, and against whom Mr. Babson directs much shot. Now Mr. Boult is doing what Mr. Babson admires—investing money so that it will return a maximum income. Mr. Babson should applaud him. Then there is Lewis Reed who looks after aging parsons, and does it with fine financial ability and abundant human sympathy. There is Fred Brownlee who runs a ten million dollar investment in Negro schools and is as honorable and imaginative an educator as any college boasts. There is Charles E. Burton, the retiring chief of the denomination, who is a man of such utter purity of purpose and conviction as to make slightly distasteful any attack, explicit or implied. And Douglas Horton, who takes Charles Burton's place, is so distinctly on the knightly side that even the most distinguished statistician of our time should move slowly before imputing any unworthy motive.

The troublers of Israel are useful people. Israel deserves their proddings. But modern scientific troubling should be based upon sound statistics. The root trouble with Roger Babson is his statistics.

WPA, Here We Come!

By Renwick C. Kennedy

"HERE," I said, "is a strange thing. Cotton field Negroes playing Schubert serenades and making public addresses in clean-cut English. The music is civilized and the speeches are intelligent. The white schools do not make a better showing."

I sat on the front row in the auditorium with the white county superintendent of education. Behind us there were five hundred Negroes, men, women, children and babies, all dressed in their Sunday clothes, some of the babies crying. On the platform, surrounded by vases of gladioli, roses and magnolia blossoms, were four Negro men, the president of Rose Hill Institute, the founder, a minister, and the speaker of the day. Between the platform and the front row of seats sat the graduating class of 25 on the left, and on the right an orchestra of 20 pieces and a choir of 36 voices.

The superintendent, a white woman who was a member of the board of trustees of the institute and I had our racial integrity preserved by vacant seats to the right and left of us on our front row.

Only the Babies Complained

The program began at two o'clock and continued until five-thirty. Had it been one half as long it would have been twice as good, but that is a white man's reflection. Probably no Negro present would have offered such a criticism. Outside it was a bright hot May day with high white clouds and a listless breeze. Inside it was hot, too. Coats were worn by men who were not accustomed to wear them. It was not comfortable in the sultry auditorium, but no one got up to leave until the end, and no one complained of being uncomfortable except the babies.

Commencement at Rose Hill Institute is not a trivial thing.

The program began with a processional, "God of our fathers," played by the orchestra and sung by the choir, the latter marching in very slowly, one by one, singing over and over again the verses of the hymn. Following the choir came the graduates, the girls wearing full length white dresses, the boys wearing white trousers, dark coats and bow ties. It required thirty minutes to get the processional over.

The boys in the orchestra did not weary. They, too, wore white trousers, dark coats and bow ties. Their musical instruments, mostly saxaphones and trumpets, were cheap and tinny and battered, but they coaxed living music from them. One boy played a mandolin and another thumbed a bass fiddle with éclat and joy. There is not a white school in the county that has an orchestra.

Hymns and Spirituals

The choir was good, too. It sang "God of our fathers," "King Jesus is a-listening," "By the bend of the river," "Listen to the lambs" and for a recessional "Savior again to thy dear name." Earlier in the year certain members of the choir had gone to Washington and sung over a national radio broadcast while other members of their group had told the nation about Wilcox county and Rose Hill Institute.

The founder of the school, an old man, was on the program for an invocation. When he finished the invocation had been distended to include a recital of the early history of the institute, a Bible reading and the invocation. In 1889, when no one believed in Negro education, he had founded the school. In his mind there was a vision of a school for Negroes with both elementary and high school departments in the black belt of Alabama. White people were opposed to it. There are still many white people who complain about brick buildings and high school work for Negro children. Let the cotton patch be the Negro's high school and university, they say, and teach him with a whip. They long for the old good days when this was true. But their words are idle and they speak without much conviction.

There was one white man in the early years of the school who believed in it and supported the founder. It cost the white man friends and some degree of ostracism in the community, but he helped and stuck by the school. A little building was erected. The founder took groups of his students to the north where they spoke and sang in

churches and thus he raised money to keep the school going. Tuskegee Institute became interested and lent its support with money and other aid. In time the county and state began to contribute their support out of school funds. Today there are these brick buildings, these 25 high school graduates, other graduates of other years, this fine auditorium, this well established institution.

So the founder made his speech and quoted his scripture. He called on the Negro minister to pray.

Student Speeches

Two students spoke. Arcola Jallie Watson was salutatorian. Isaiah Samuel Young was valedictorian.

Arcola's subject was, "All High School Girls Should Study Home Economics." She spoke clearly and correctly, not even dropping her final g's. The speech was well written and carefully memorized. She rattled it off mechanically, but nevertheless it was an excellent speech about diet, dress, health and the arts of the household.

Isaiah Samuel Young spoke on "Some Aspects of Rural Economic and Social Life." The topic itself is striking. There are thousands of Negroes in the black belt of Alabama who do not know the meaning of the words "aspect," "rural," "economic," and "social," yet Isaiah had used all of them in the title of his speech! His address was an intelligent discussion of what he had learned about scientific farming and about the possibilities of rural community life. Isaiah said he looked forward to the day when he and his neighbors could own their farms and have incomes of $1,800 a year.

The commencement address was made by a member of the faculty of Tuskegee Institute, a man with a strong, intelligent, sad face, who understood the tragedies and the hopes and the triumphs of the Negro race. He told a few pleasant jokes. He made a little play upon the letter "I," calling upon the graduates for industry, intelligence, integrity, initiative and ideals. Then he discarded rhetoric and got down to the business of making a practical talk upon the problems of rural Negroes, tenancy, ignorance, disease, unscientific farming, their duty to help their children get an education, the duty of Negroes to make much of their own people who have attained distinction, the need for leadership among Negroes, the competition of white people for Negroes' jobs. More bitter than in other matters were his remarks upon the loss of traditional Negro jobs to poor white people. He said that in the lean years since 1929 all southern people had suffered, but that the depression had borne more heavily upon the Negro than upon any other class or group in the United States and had taken from him many of his former jobs.

Commencement of What?

The superintendent of education made a short speech and presented the diplomas to the graduating class. There was a song by the choir, more music by the orchestra, a benediction by the minister, and a prolonged recessional during which the choir and the graduates slowly marched out of the auditorium.

A strange thing, this program by cotton field Negroes, marked by its good taste and intelligence, marred only by its length.

But also a sad thing.

Arcola, in spite of her home economics education and her high school diploma from the state of Alabama, cannot look forward to much. She can make from $2 to $3 a week as a maid or cook in some white woman's home in her county, or a few dollars more if she goes to a city. She can make $40 a month as a schoolteacher for six months if she is able to get a job.

Isaiah will probably have an income under $300 a year as a tenant farmer instead of $1,800 as a land owner.

A few of the graduates will go to Tuskegee, or Clark, or Fisk, or the State College in Montgomery. Give them four years at college, and a professional training. What then? Except in a very limited way among their own poor people, what professions are open to them? What businesses?

It is not going to be easy for these graduates. The dice are too heavily loaded against them.

It is a hard matter for a white man to make a decent living in the rural south any longer. It is almost impossible for a Negro.

WPA, here we come!

VERSE

The Cycle

AFTER the day they bury me
I will nourish the roots of a cedar tree,

And this that was I once more will pass
Into meadow flowers and meadow grass;

This that hungered, this that sang,
Whose tears once fell, and whose laughter rang;

This that thrilled to its hour of bliss,
Leaning anew to a lover's kiss;

That warred in a war that men forget,
And strove for a peace that comes not yet;

Back again to the earth that gave,
Held, through the night, by a lonely grave;

Only to nourish grass and tree—
This is the cycle blind men see.

But I, whom they thought a buried clod,
Will have climbed the stars to talk with God!

WILLIAM E. BROOKS.

Inference

WE cannot rest our eyes upon God,
No more can we look into the sun.
But we can see light and shadow
On the grass and the trunks of trees
And the sides of painted houses.
With head averted we can see God.

EDITH LOVEJOY PIERCE.

BOOKS

A Judgment Comes to Daniel

STUDIES IN THE BOOK OF DANIEL. *By Robert Dick Wilson. Fleming H. Revell Company, $2.50.*

THERE ARE books that, like people, have the fate of focusing great issues about themselves, and such a book is that of Daniel. Perhaps it began when the makers of the canon placed it among the Hagiographa rather than among the prophets. In any case, ever since Porphyry in the third century broke with the conventional theory of authorship, the book of Daniel has provided the occasion, if not the cause, for controversy. We overhear Sir Isaac Newton in 1732 declaring that "he who denies Daniel's prophecies undermines Christianity." Then came Pusey's onslaught in 1864, after *Essays and Reviews,* in which he says that Daniel must be "a battleground between faith and unbelief"; and in 1892 the interview between Monsignor Meignan and Loisy in Paris about the interpretation of Daniel may be connected with the latter's excommunication in 1908. Now comes this posthumous work of Dr. Wilson, collected through the diligence of Prof. O. T. Allis, and again we are asked to take sides, and "to accept the Book of Daniel as historical and reliable, as authentic, genuine and veracious, simply because of the *character* of its predictions" (p. 271).

Those who had the privilege of knowing Dr. Wilson recall that he took this subject very seriously, and had already published one volume on Daniel before his death in 1930. He loved to match both his wits and his witness against those whom he felt were abandoning the very citadel of faith. The eight chapters of this volume go over ground familiar to all who have examined the commentaries of Driver, Bevan, Farrar, Chares and Price. Dr. Wilson contends that the position of the book in the Hebrew canon must not rob Daniel of his position as a prophet; that the silence of Ecclesiasticus, written about 200 B.C., must not be construed as testimony to Daniel's nonexistence; and that the discovery of the apocalyptic element in the book is no more derogatory than are the eschatological elements in Matthew 24, Mark 13 and Luke 24.

Then follows a chapter that deals with the question of the doctrines of the Messiah, of angels, of the resurrection and of a judgment of the world, all four of which are to be found in the book of Daniel, and of their common features with the earlier sections of the book of Enoch. Professor Wilson quotes from Old Testament passages to show that these ideas are not peculiar to Daniel, and he assumes that one of these, Isaiah 26, is pre-exilic, although this would not be conceded by those whom he criticizes. The argument from silence is again taken up in chapter 6, and claims based upon form, style and subject matter are rejected as insufficient to determine dates. Again, the adduced evidence of a later date for Daniel in customs of prayer, fasting, almsgiving and abstinence is challenged by appeal to parallel references in passages that go back to the sixth century B.C. Finally, the author insists that the Fourth Empire is Rome rather than Greece, and that predictive prophecy is an essential part of revelation.

It is unfortunate that so much of this volume is negative, especially when there is no unity even among those who contend for the traditional positions. That only chapters 7 to 12 came from the hand of the prophet was allowed by Sir Isaac Newton. Then one of the most scholarly expositors, Dr. C. H. H. Wright in his *Daniel and His Prophecies,* refuses to endorse the arguments of writers like Pusey, Urquhart and Sir Robert Anderson, and maintains that "the closing prophecy of Daniel, in its present form, cannot be proved to go back to an earlier period than 165 B.C." In this last he is endorsed by Boutflower. Again, Professor James Orr in his *Problem of the Old Testament* allows that the predictions in chapter 11 are "out of harmony with the analogy of prophecy elsewhere."

Surely we may all agree that the problem of Daniel is something other than a wrangle over the word "symphony" (3:5, 10, 15), or a tension to prove that Darius was a Mede, or even a spelling test over the name "Nebuchadnezzar." Dr. Wilson's philological excursions have been evaluated in the last edition of Driver's *Introduction,* and in Montgomery's fine commentary in the International Critical series. The reader must weigh the evidence in these. To the present reviewer, however, the real question is whether the Prodigal Son needs to be in the directory, the telephone book and Bradstreet before the story about him is authentic, acceptable and credible; whether the truth of knowledge depends upon the conditions under which that knowledge has arisen; and whether a revelation is acceptable for its intrinsic value and because it is universally verifiable, or because it was miraculously predicted.

W. P. LEMON.

Books in Brief

EUROPE AND THE FRENCH IMPERIUM: 1799-1814. *By Geoffrey Brunn. Harper & Brothers, $3.75.*

Professor Brunn's book, the latest in the series on "The Rise of Modern Europe" being edited by Professor Langer of Harvard, does two important things. In the first place, it describes the Napoleonic period, not in terms of battles and dynastic ambitions, but in terms of administrative policies, laws, diplomatic aims, cultural interests, and other matters of that sort. It was high time that a short volume dealing with Napoleon in those terms should be made available to the American public. In the second place, Professor Brunn's book stirs the mind with the many parallelisms it offers between the methods followed by Napoleon and those of Hitler. Consider, for example, their strikingly similar use of the plebiscite.

ROBINSON OF ENGLAND. *By John Drinkwater. The Macmillan Company, $2.50.*

This is not only the latest but, unhappily, the last book by Drinkwater, who died while it was in press. In form, it is a novel; in substance, a paean of praise to England. A bachelor uncle, living quietly in the Cotswold Hills, shows to two young nieces and a nephew as much of England as lay within reach and unfolds to them what it means to be an Englishman. The type of patriotism he instills is one which, *mutatis mutandis,* one might wish to have taught to the young people of all nations. The results would be far different from those attained by *Hitler Jugend* and *Giovane Italia.*

YOUTH AND SEX, A STUDY OF 1300 COLLEGE STUDENTS. *By Dorothy Dunbar Bromley and Flora Haxton Britten. Harper & Brothers, $3.00.*

The data here presented were gathered by questionnaires and interviews with more than a thousand men and women students. The facts as given are startling, and there is every reason to believe that they are authentic. Whether or not they are typical is a question not to be answered offhand.

The investigators have taken every precaution to make them so, but it is still possible that response to a questionnaire about sex experience is itself a selective process which overloads the responding group with those who have something interesting to say. These 1300 young people have plenty. Leaving the classifications and percentages for perusal by those who wish to make a careful study of the subject, one can state that the records and attitudes here disclosed prove that much of the current preaching and moralizing on the subject of sex, true as it may be, is foredoomed to ineffectiveness because it is not geared to the actual thinking of youth. The propositions which it assumes as moral axioms and presuppositions are precisely those which are seriously, and often very thoughtfully, questioned.

OUR COUNTRY, OUR PEOPLE, AND THEIRS. *By M. E. Tracy. The Macmillan Company, $1.75.*

One does not know whether Mr. Tracy got the idea for his title from Lin Yu-tang or from Mussolini's "we or they." Whatever its source, it makes an effective title for a book which should prove valuable to all who have reason to discuss the American situation and compare it with that obtaining under other forms of government. Here, in a book about the size and shape of an old-fashioned eighth grade geography, are presented in four parallel columns the important facts concerning the present state of life in Italy, Germany, Russia and the United States. Twenty chapters deal with area and resources, population, agriculture, mining and manufacture, labor, business and trade, finance, living conditions, transportation, communication, education, culture, recreation, the family, health, government, national defense, law enforcement, crime and penology, and human rights. Innumerable charts and graphs make the statistics clear. The book's principal shortcoming is its readiness to paint the American scene in a little too roseate colors. Mr. Tracy is editor of *Current History*.

VON HUGEL AND TYRRELL, *The Story of a Friendship. By M. D. Petre. E. P. Dutton & Company, $1.85.*

As an episode in the history of the rise and fall of the Roman Catholic modernist movement, the friendship of these two men, the final divergence of their courses, and their correspondence edited with insight by a friend of both, is full of interest. Both men were deeply implicated in the modernist movement. Both for a time resisted the pressure of ecclesiastical authority against it, but when the Vatican fired its heaviest guns, Tyrrell fell outside the breastworks and von Hügel played safe. The latter made no craven surrender. He was a saint, but he had no predilection for martyrdom. He loved the church and would not leave it even to gain the freedom to which he believed he was entitled. And he pitied the pope! As late as October, 1907, he wrote: "I must admit that even now, in spite of everything, I have a feeling as to the pathetic position of the pope, holding that most difficult of posts not through his own choosing, a peasant of simple seminary training and speaking to some 200 million souls of whom doubtless a good nine-tenths, at least, are even less cultured than himself, and whom he is sincerely trying to defend against what he conceives to be deadly error. We can afford to be magnanimous." The Tyrrell-von Hügel correspondence is rather more than an episode in the history of Catholic modernism; it penetrates deeply into the heart and substance of it.

WE GO EXPLORING. *By Mary Lichliter. John H. Hopkins, $2.50.*

The discovery and exploration of America may have something of the same interest for children as Greek mythology, if the stories are told as well, and more factual value. Miss Lichliter tells of those heroic exploits in a way calculated to stir the child's imagination and at the same time to give him some real information about his country. The illustrations by Kay Peterson add greatly to the beauty of the book as well as the effectiveness of the narrative. Recommended for children from six to ten.

ART AND CHARACTER. *By Albert Edward Bailey. Abingdon Press, $3.75.*

The contents of this excellent book are both copious and varied. Its purpose is to furnish a guide in the use of art for the training of character and the improvement of society. The materials offered to the student and preacher for the attainment of these ends include: a brief study of the nature of personality and the influences by which it can be transformed; a consideration of certain basic aspects of society, its destructive and its constructive forces; a discussion of the language, the nature and the function of art, and a survey of the history of art through the centuries, with special emphasis upon religious art and upon the spiritual significance of various schools and tendencies. Very complete indices add to the usefulness of the book, and its excellent illustrations are an essential part of it. An admirable handbook in a field of religious and moral education in which there is too little literature.

Books Received

Robert's Wife, A Comedy in Three Acts. By St. John Ervine. Macmillan, $1.50. (To be published June 7.)

China Fights for Her Life. By H. R. Ekins and Theon Wright. Whittlesey House, $2.75. (To be reviewed.)

Elizabeth Seton, An American Woman. By Leonard Feeney. America Press, $2.00. A life of the founder of the American order of the Sisters of Charity of St. Vincent de Paul.

Blow for a Landing. By Ben Lucien Burman. Houghton Mifflin Co., $2.50. A novel of lowly life on the bayous of the lower Mississippi. The amphibious characters begin and end on a shanty-boat, with an interval of agricultural misfortune. One wonders how an author could write of these people with such sympathetic understanding and humor unless he were one of them; and how, if he were one of them, he could write so well.

With the Red Cross in Europe, 1917-1922. By Ernest P. Bicknell. American National Red Cross, Washington, D. C., $1.50. (To be reviewed.)

The Making of an Evangelist, A Study of John Wesley's Early Years. By Elizabeth Kristine Nottingham. Columbia University Press.

Interpreted by Love. By Rufus Ansley. Good Will Congregational Church, Syracuse, New York. Eleven vigorous and clear-cut sermons by one of the younger men in the ministry. They are personal, rather than social, preaching, with a cogent appeal for the development of strong Christian personalities.

The Story Shop. By Mary C. Odell. Judson Press, $1.50. Short stories for little children of the age that likes to be "read to."

Fanny Kemble, A Passionate Victorian. By Margaret Armstrong. Macmillan, $3.00. (To be reviewed.)

This Do and Live, Techniques of Life for Liberals. By Horace Westwood. Beacon Press, $1.50. A book "not designed merely to be read, but to be used day by day" for the cultivation of character, intelligence, power, freedom, faith and serenity. An excellent handbook for self-culture.

The Treatment of Moral and Emotional Difficulties. By Cyril Valentine. Macmillan, $1.90. A brief and very practical treatise, especially valuable to those who give counsel and guidance. It utilizes psychology and religion, gives sex a reasonable degree of emphasis but not too much, and embodies much common sense.

Tales of a Waste-Basket Surgeon. By Gordon S. Seagrave. Judson Press, $1.50. Experiences of a missionary doctor in Burma. An adventurous and magnificently useful life.

They Talked of Poison. By March Evermay. Macmillan, $2.00. Mystery, with a little less froth and a little more substance than most.

Beechcroft, The Story of the Birkenhead Settlement, 1914-1924. By Horace Fleming. Educational Settlements Association, 8 Endsleigh Gardens, London W.C.1, 2/9. Stating the aims and recounting the development of "an experiment in adult education." The educational settlement is a type of institution stemming from the social settlement and influenced by earlier Quaker efforts in popular education.

Poems. By Lena W. Parmelee. Stratford, $1.50. These delicate blossoms of poesy should have been kept, for their own protection, in the shelter of the family circle.

The Future of the Jew in America as Set Forth in the Scripture. By "Ishmerai." Stratford, $2.00. It was perhaps inevitable that someone would write this kind of book.

CORRESPONDENCE

Wesley

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your editorial on "Wesley at Aldersgate." I believe your estimate of Wesley more nearly correct than that of most Methodist writers. You make him more nearly combine the essentials of the religion of Christ. The danger to us Methodists at this moment is that we may wallow in the puddle of our own emotions, and not complete the experience of happiness by doing what Jesus has taught us in service.

Austin, Texas W. M. RADER.

EDITOR THE CHRISTIAN CENTURY:

SIR: You would lead us to think from entries in his journal that Wesley's frustrations and morbid introspections continued for at least a year after the famed experience and were not cured until he left "the hot-house atmosphere of Fetter Lane" for his boundless labors in the broader fields of England. Since we know that Wesley made entries in his diary from one to three times a day and recorded intimately the play of vacillating moods, we are loth to believe that every word was a final conviction or prevailing experience. Does anyone take literally his statement, "Though I have constantly used all the means of grace for twenty years, I am not a Christian"? Why should that be a despair to his biographers any more than the Lord's exclamation on the cross, "My God, my God, why hast thou forsaken me?" This thing is well known to men of mystic faith.

So Wesley, as the editorial would lead us to think, found release only in going to work! The same old heresy all over again, salvation by works, a thing which the life and teachings of John Wesley repudiated with a lasting vengeance. If it worked after Aldersgate, why did it not work before? He got away, and a long way from "the hot-house of Fetter Lane" when he came to Georgia. And work! Conscience alive, what more could he have done than he did previous to Aldersgate? If labors, perils and persecutions could within themselves have remedied Wesley's introversion, he would have been one of the healthiest souls in England or America previous to May 24th, at a quarter to nine o'clock. I am afraid that some of us are a little loth to agree that an instantaneous spiritual experience can cure introversion.

Higginsville, Mo. ERNEST T. RANEY.

Beyond Evangelism, What?

EDITOR THE CHRISTIAN CENTURY:

SIR: If you can use in your columns the enclosed open letter to Southern Baptists, I shall be glad.

Summerville, S. C., BARTOW HARRIS.

[ENCLOSURE]

An Open Letter to Southern Baptists

My Brethren:

One of the speakers at our Richmond convention, in a strong, and considerably "amened" address, said, in not the exact words, the following: "I believe in the social gospel. But the passion for social betterment must spring from the hearts of redeemed individuals. Let us win men to Christ."

There is nothing startling here, nothing new. We have heard and said words to this effect a great many times. But don't we, as a rule, mean something like this: "Social gospel? Rubbish! Brother, we haven't time for that. Get back to the old time religion—the gospel of the new heart." For if we honestly felt that personal redemption should fructify in social reform, then the myriads of Southern Baptists who claim the redemptive experience would be producing tremendously significant changes in the direction of a more thoroughly Christian society. The evident fact of the matter is that we see little relation between personal salvation and social change. The call to "evangelize"—to "win men to Christ"—recurred time and again through our meeting, but one listened in vain for a ringing challenge to make evangelistic success eventuate in social correction, in Christlike attitudes in neglected spheres of life, though one or two speakers did get tepid.

The report of our Social Service Commission, other than citing a few figures on lynching, ignored completely the increasingly urgent matter of race relations. The sections on industrial relations and child labor were, except for one or two inanely liberal statements, quite reactionary. Can the brethren of the commission actually believe that the federal government is, at the present moment, a graver menace to the freedom and welfare of our children than is the industrial system? And, again, is "regimentation" by government today a more fearful thing than those humanly mechanizing forms of regimentation which have long been incidents of the industrial system?

Along a different line, what about interchurch cooperation? We voted down impulsively, with scarcely an apparent thought, a resolution which might have opened the way for us to give, in the fellowship of churches, a clear, strong and, God knows, greatly needed witness in the cause of religious liberty and freedom of conscience; and which would not in the least have deprived us of any personal or denominational independence. And this in a world in which Niemöller languishes and little groups of the hard-pressed faithful, fighting desperately for the preservation of the truth, cry for the reassuring word of a united sympathy without! We've preserved for Christ our denominational isolation: have we thus served him well?

We cannot, as a denomination, much longer evade some of these neglected implications of the gospel. In fact, the issue is already with us. Take the matter of race. It is reported that the colored ministers of Richmond refused to attend the sessions of the convention because they would there be segregated. Next year the Baptist World Alliance meets in Atlanta. Barring further boycott, we shall have there, not only Baptist Negroes from the south, but also Baptist Negroes from the north, from the west and from Africa, and dark-skinned men and women from India and other tropical lands. What inspiring memories of Christian fellowship will these brethren take back to their foreign shores? If ever it was urgent that Southern Baptists face the question of interracial fellowship, it is today. We simply can't keep both Christ and Jim Crow in the church.

Let me say, parenthetically, that recently I attended, in a decidedly Southern city, an interdenominational meeting of the ministers of both races. The brethren sat somewhat indiscriminately and, I believe, without the contamination of either group. The situation is not an impossible one, though, of course, no one claims that this was a really startling victory.

Win men to Christ? May God help us! But let us be passionately eager to win them (and ourselves) to *Christ* and not merely to membership in our Baptist churches. Beyond evangel-

n, what? A Samaritan woman, a Jew on a housetop at Joppa, penitent little publican at a feast in Jerusalem, and the fellowip of two differing apostolic churches!

Summerville, S. C., BARTOW HARRIS.

A Change of Prepositions

DITOR THE CHRISTIAN CENTURY:

SIR: In connection with the merger of the Methodisms, it can truly said that the Methodist Episcopal Church, South, has one a great work for the southern Negro. A greater need in the ture is to do a work with him.

Tipton, Iowa OTIS MOORE.

Fishing on Sunday

DITOR THE CHRISTIAN CENTURY:

SIR: Presumably I classify among those who are "only the rdest of heart," for I love to fish and yet find it impossible to ree with the stand of the congregation, and your editorial ntitled "Fishing on Sunday." The issue here, it seems to me, es deeper than just the escapade of a certain minister. In our nception of the ministry, we believe the minister has a very finite obligation to fill in the example he sets before his conegation. If he goes fishing, even though he secures a substitute, I n well envision many others following in his footsteps to the river nk and many other places. It looks like the shepherd followg some of the flock. When a minister acts in such a manner it just an added impetus to the parade away from the Sunday orship.

Furthermore, if I were a member of a congregation whose stor's urge to fish outweighed the importance he personally atched to the delivery of his message, I fear I would consciously or nconsciously conclude I was not expected to take his other mesges too seriously either. It somewhat resembles a businessman ith an important conference on his hands who calls in a substute—and goes fishing. I would also conclude my minister as somewhat lacking in self-restraint if a twenty-four-hour dey in fishing could not be endured.

I suppose the above will lead you to conclude I am about all the ord "Puritan" can bear, but I'm not quite ready to concede that any things daubed "Puritan" are necessarily out of date.

Second Reformed Church, B. H. PENNINGS.
Ghent, N. Y.

Protestant Negation

DITOR THE CHRISTIAN CENTURY:

SIR: You have made splendid reply to the charge of Mr. Sands at Protestantism is merely a "negation." But there are some ther things that occur to me. That Protestantism is only a "neation" is a common belief among Catholics. But for most of em it is an unexamined belief. It is one of those easy statements hich enhances their position and disposes, to their satisfaction, those who disagree with them. That is one of the favorite deices of the mind for disposing of opposing opinions. And the atholic mind has no monopoly on the use of the device.

If the charge is based on the fact that Protestantism separated om Catholicism and the circumstances surrounding that separaon, then Jews have the same justification for saying that Chrisanity is only a "negation." The relation of Protestantism to atholicism is very similar to that of Christianity to Judaism. That true both in the carrying over of a large number of basic ideas nd in the presence, in the new movement, of a vital affirmation. rotestantism, in its day, as apostolic Christianity, in its day, asrted: "The just shall live by faith."

If the charge *were* true it would certainly have to be admitted at it has been a virile "negation." It has nourished, for the most rt, the spiritual life of North America and a large part of Eupe for centuries. It has given birth to such movements as the vangelical revival of the eighteenth century and the movement r social Christianity of the late nineteenth and twentieth centuries. The intellectual life of most of western Europe and America, in so far as it has been Christian, has drawn its inspiration from the Protestant faith. That faith has produced its share of the commanding personalities of the ages. "Negation" just does not give birth to such a brood of affirmative children.

Grace Methodist Church, ALVIN W. MURRAY.
Winfield, Kan.

Speaking from Experience

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my sincere appreciation for the editorial "Library Service for Rural Regions" in your issue of May 4. Something is being done, and much more ought to be done to keep "the rural library bills" from dying of inattention. Rural folks need and appreciate any library service they may be able to obtain.

Having felt the need for such service, we welcomed the opportunity of cooperating with the county experimental library, by assuming the responsibility of a branch library housed in our rural parsonage, in an open country parish consisting of the farming community with the adjacent resort community. From our home we circulate about one hundred and fifty books each month. Books are furnished by the county unit and these are changed at intervals. Other books have been given or loaned by libraries in adjoining communities and by individuals. Books are also available from the state library, from denominational headquarters, and from the missionary organizations.

Such a library setup not only makes available good books for the community, it also gives the minister a fine contact with the people in his parish. At present we are running on the proverbial shoestring. Give us this additional help.

Bostwick Lake-Ada Larger Parish, HENRY L. RUST.
Rockford, Mich.

Bingo and Good Government

EDITOR THE CHRISTIAN CENTURY:

SIR: "Does Bingo Support the Churches?" was worthy of your restrained editorial comment. Now let's consider an equally serious question, "Does Bingo corrupt the government?" The answer is "Yes."

City after city suffers from paralysis of the strong arm of the law, and the alibi just now is that when society, including the churches and the war veterans, insists on raising money by profits from gambling games, why not let down the bars generally? Hence we have cancerous conditions of graft spreading into our cities in which the police and law departments previously had a free hand to fight the racketeers. Next the dog-racing lobbyists and bookmaking gamblers ask that gambling be made legitimate—and very profitable—by state law or city ordinance; and the state lottery system is just ahead, next to be undertaken seriously.

All of which, as a pretext for the "freedom" that becomes license and lawlessness, right now uses the example of the church as its big argument. In one large city, heretofore free of graft in its own area, this condition is so serious that it points to possible breakdown of a good government system which has been a quarter-century in building.

Detroit, Mich. W. P. LOVETT.

Southern Wages

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I deplore the opposition to the wages and hours bill which representatives of southern states have been putting up in Congress, still I am not sure that you have interpreted that opposition quite fairly. You have insisted that the southerners are trying to protect the right of northern capital to exploit southern labor. But low as wages are in southern mills, they are higher than on southern farms. It is possible for southern senators and chambers of commerce to argue that they are trying to give more lucrative employment for southern workers.

Little Rock, Ark. HOWARD JONES.

City Shocked by Tavern Tragedy

Chicago Aroused by Sales of Liquor to Minors—Mrs. Clifford Barnes Dies—Honor Dean Case and Dean Grant

(Correspondence from Chicago)

CHICAGO, May 31.—A recent tavern tragedy has reminded Chicago that licensing drink did not end lawlessness on the part of that traffic. A 16-year-old girl took poison at a drinking party of high school students in a south-side tavern, and, while she was being rushed to a hospital by other members of the party, the car in which she was being driven crashed head-on into another car and the driver, a 20-year-old boy, was killed. The other five youngsters in the car all were injured and are in the hospital.

This tragic happening has aroused the community and informed the mayor. Mr. Kelly has ordered a citywide check-up, and threatens that "any tavern owner who sells liquor to minors is going to lose his license." One wonders how the mayor could have remained in ignorance that this sort of thing was going on. This particular tavern keeper had previously been convicted of selling to minors. And a year ago, as the *Daily News* points out, the Juvenile Protective Association published its third annual report stating that of 3,028 taverns visited 2,722 were found to be violating the law. Nearly a thousand of these were selling to minors, while gambling, prostitution, employment of hostesses and of minors, non-observance of closing hours, and sale of drinks to intoxicated persons, were seen in hundreds of cases.

* * *

United Lutheran Church Celebrates Anniversary

The 20th anniversary of the inception of the United Lutheran Church in America was celebrated, May 24, in Wicker Park Lutheran Church, of which Rev. Charles L. Venable is pastor, under the sponsorship of the brotherhoods of the 70 churches in the Chicago conference. The anniversary address, on the subject "Destiny," was delivered by Dr. Armin C. Weng, of Elgin, recently elected president of the Illinois Synod.

* * *

Mrs. Clifford W. Barnes Dies in Chicago

The Sunday Evening Club service of May 15 took on something of the nature of a memorial service for Mrs. Clifford W. Barnes, born Alice Reid, wife of the president of the Sunday Evening Club, who had died on the previous Thursday. The audience stood for a few moments during the service as a silent expression of respect, and Dr. Daniel Poling, of Temple Baptist Church, Philadelphia, spoke on the appropriate subject, "A Triumphant Faith."

Mrs. Barnes, who not only aided and encouraged her husband in his work in the Sunday Evening Club and elsewhere, but made her own contributions to religious work and social betterment through her spiritual vigor and many benefactions, first became seriously ill last July. She was just about to embark for Europe with her husband, who was a delegate to the Oxford and Edinburgh Conferences, and with their daughter, Lilace, who was to take part in an international conference of the Y.W.C.A., when she took ill, and at the hour of sailing was in a New York hospital. Later she was brought to Chicago where a serious operation was performed.

* * *

Sunday Evening Club Closes for Season

The services of the Sunday Evening Club were brought to a close for the 31st season last night, with a "Decoration Day" observance in which 200 singers, the band of the Illinois National Guard, G.A.R. veterans, American Legion officers, representatives of the American Red Cross, the Association of Commerce, and other civic organizations took part. The address, on the subject "The New Birth of Freedom," was given by Dr. Samuel D. Harkness, minister of the Winnetka Community Church.

* * *

Dr. Grant Receives Garrett Degree

A gracious gesture of appreciation of scholarship and neighborliness was made recently when Garrett Biblical Institute (Methodist), of which Dr. Horace G. Smith is president, held a special convocation and conferred the honorary degree of Doctor of Divinity upon Dean Frederick C. Grant who is retiring from the presidency of Seabury-Western Theological Seminary (Episcopal), to become professor of New Testament in Union Theological Seminary.

* * *

Dean S. J. Case Retires

Another distinguished scholar and administrator becomes emeritus when Dean Shirley Jackson Case retires from the divinity school of the University of Chicago at the end of the present quarter. His colleagues recently gave a dinner in his honor, and many affairs are being held in which appreciation is being expressed for both Dean and Mrs. Case.

* * *

And So Forth

Dr. Paul S. Johnson, for six years minister of the La Grange Presbyterian Church, and for the past two years minister of the Green Ridge Presbyterian Church, Scranton, Pa., has been called back to Chicago to succeed Dr. Henry Seymour Brown as superintendent of the Presbyterian Church Extension Board and executive secretary of the Chicago presbytery,

The Community Church Workers of the United States of America held their ninth biennial conference at the Park Ridge Community Church, of which Rev. Orvis F. Jordan is pastor, May 25-26. Rev. H. Lincoln MacKenzie is executive secretary of the organization. Dr. Alva W. Taylor was one of the visiting speakers.

CHARLES T. HOLMAN.

Churches Elect Reform Mayor

St. Paul Pastors Take Vigorous Part in Campaign—Minnesota Cool toward LaFollette Party

(Correspondence from the Twin Cities)

MINNEAPOLIS, May 25.—William Fallon won a recent mayoralty contest in St. Paul over John J. McDonough by the narrow margin of 237 votes. Mark Gehen, incumbent, did not choose to run. A committee from the St. Paul Ministers' Council sent out a questionnaire to all candidates for office. The question around which the most interest centered had to do with the reappointment of Gus Barfuss as commissioner of public safety. Mr. Barfuss is credited with having done an admirable job in "cleaning up St. Paul," and the ministers were eager that he remain in office. Mr. Fallon promised to retain him. Mr. McDonough replied that he did not care to answer the questionnaire but would have to make his choices after election. There is no doubt, according to Rev. Philip Murray, a member of the ministers' committee, that the election of Mr. Fallon was clinched by the questionnaire. It is hoped that a recount will not change the outcome as Mr. Fallon is believed to be more definitely committed to the cause of a clean city than his chief rival. A parent-teachers' questionnaire also had considerable bearing upon the election.

* * *

Minnesota Cool toward LaFollette Party

The new LaFollette party does not seem to have met with very warm response on the part of the farmer-labor movement in Minnesota. The latter has elected its gubernatorial candidates without great difficulty for a number of years although it has not had free sway because of a conservative state senate. The farmer-laborites seem to be quite well satisfied with their present friendly relations with President Roosevelt and seem reluctant to imperil that advantage by any new involvements. What attitude the Minnesota third party, or rather "first" party, eventually decides to take in relation to a national third party movement will certainly have much to do with the new movement's success.

* * *

Hold Successful Youth Conference

The 11th annual state young people's conference held at Fairmount April 28, 29, 30, reached 520 registered delegates from 24 counties and 24 denominations. It was held under the auspices of the Minnesota Council of Religious Education of which Hayden L. Stright is executive secretary and Philip C. Landers director of leadership training. This organization has wrought heroically in lifting the educational standards of the churches of the state. The leading speakers at the conference were Dr. David Nelson Beach of Minneapolis;

Dr. Merrill R. Abbey of Marinette, Wis.; Dr. Victor E. Beck of Mankato; Dr. Ward F. Boyd of Fargo, N. D.; Martin L. Harvey of Hemstead, N. Y.; Mr. and Mrs. Allan Perry Lovejoy of Janesville, Wis.; and Mrs. S. C. Woodhull of Minneapolis.

* * *

Church Holds Forums on Oxford and Edinburgh

Oxford and Edinburgh are being brought to the people of the First Congregational Church of Minneapolis through a series of Thursday night open forum meetings. Speakers on various phases of the findings of the conferences are the pastor, Rev. Philip Gregory; Rev. Clifford Ansgar Nelson and Rev. Arthur Gilmore of St. Paul; Prof. A. Norman Christensen of the University of Minnesota; Rev. Morris C. Robinson and Rev. G. Merrill Lenox of Minneapolis. Rev. Clifford Ansgar Nelson and Dr. George Mecklenburg, the Twin City pastors attending the ecumenical conferences, have had crowded speaking schedules since the moment they returned to this country.

* * *

Finds Increasing Drinking Among Students

Governor Elmer A. Benson issued a proclamation for the observance of May 15 as Minnesota Temperance Sunday. A mass meeting was held in the Wesley Methodist Church, Minneapolis, with Rev. D. C. Trapp, presiding. Speakers were Carroll Reed, superintendent of schools; Dr. James H. Speer, executive secretary of the Minneapolis Church Federation; Rev. H. H. Parish, executive secretary of the Minnesota Temperance Movement; and Rev. Francis Hayes, pastor of First Methodist Church on the University of Minnesota Campus.

Mr. Hayes is the only one who made the headlines. He quoted statistics from a national survey of college and university fraternity men which revealed that drinking is indulged in to a greater or lesser extent by 83 per cent of the students polled. He stated also that drinking is far more common among university women students than ever before and specified that they preferred liquors to beer.

* * *

Pastoral Changes

While Minneapolis has kept many of its pastors and other church leaders in strategic centers for long periods of time, there are a number of important changes. Dr. Arthur J. Rinkel, superintendent of the St. Paul district of the Methodist Church, has been appointed to succeed the late Dr. Bert Edward Smith as superintendent of the Minneapolis district. Rev. Verner I. Olson leaves a fruitful pastorate of almost ten years at the Fourth Baptist Church of Minneapolis to become pastor of the Clinton Hill Baptist Church of Newark, N. J. Dr. S. H. Bailes succeeds Dr. Norman B. Harrison at the Oliver Presbyterian Church; Rev. W. H. Blair is new pastor at Bethany Presbyterian; Rev. Olin D. Jackson is now minister at Joyce Memorial Methodist, succeeding Rev. George H. Zentz, who met sudden death a few months ago in an automobile accident. Prof. Henry Wingblade of Bethel Seminary, St. Paul, has resigned to accept the pastorate of the First Swedish Baptist Church of Chicago.

G. MERRILL LENOX.

Two Methodist Churches Merge

Begin Readjustment of Parish Boundaries in Cleveland—Church Federation's New Head—Dr. Ward Speaks

(Correspondence from Cleveland)

CLEVELAND, May 23.—Bethany and West Park Methodist churches have completed a merger as the first step in a readjustment of parish lines in the Cleveland district Bethany Church, formerly in the German Central Conference, will move from Willard Ave. and W. 89th St., to the West Park plant at Lorain Ave. and W. 138th St., where a new sanctuary will be erected. The new congregation will have more than 800 members. Leaders in the merger were Dr. Ernest Knautz and Rev. Harold B. Williams, pastors of the two churches, and Dr. Charles B. Ketcham, district superintendent.

Methodists will mark the 200th anniversary of Wesley's Aldersgate Experience with a worship service and mass meeting in First Church tomorrow evening, at which Dr. Ketcham and Dr. Earl R. Brown of Akron, who will succeed him here on July 1, will speak. Many non-Methodist churches joined in services dedicated to the anniversary yesterday.

* * *

Dr. Ward Says Unemployment Endangers Democracy

Dr. Harry F. Ward of Union Theological Seminary, national chairman of the American League for Peace and Democracy, in an address before the City Club of Cleveland on May 7, said that only the solution of the problem of unemployment would prevent war and save democracy. Dr. Ward was here as chief speaker at a mass meeting on Public square following the third annual Mothers' Day peace parade. His City Club appearance was the result of a statement from the same forum by Homer L. Chaillaux, Americanism director for the American Legion, two weeks earlier, that Dr. Ward was "one of the most dangerous men in America." He made very little reference to Mr. Chaillaux's charge.

The Mothers' Day parade, which originated in this city, had 5,000 participants. Nationality groups were much in evidence, as were banners denouncing fascism and urging the lifting of the embargo on arms to Spain. There was more than a suggestion of inconsistency between these placards and the pacifistic purpose of the parade, though no one could doubt the zeal and sincerity of the paraders.

* * *

Y.M.C.A. Campaign Only Half Successful

Handicapped by the sudden death of its general secretary, Mr. A. G. Knebel, and by serious conditions of unemployment and depression, the Cleveland Y.M.C.A. reached approximately half the objective of $1,600,000 in its Forward Movement Campaign, April 22 to May 6. The entire amount was to be expended for a home for Fenn College, erection of two new branch buildings, and the renovating of a

COKESBURY GOOD BOOKS

★

RALPH W. SOCKMAN:

RECOVERIES IN RELIGION

The five chapters treat of the recovery of AUTHORITY, . . . BALANCE, . . . RADIANCE, . . . POWER, . . . and PREACHING. "It is a book full of keen and shrewd criticism of the present situation in the social and religious world. The writer, however, is not a mere critic; he is above all positive and constructive in his teaching."—*Expository Times.* "This is Dr. Sockman's finest piece of work. It shows his delightful style, his fresh outlook, his genius for fine distinctions, and his breadth of view."—*Methodist Protestant-Recorder.* $2

★

GEORGE S. HENDRY:

GOD THE CREATOR

"The book gives an appreciative understanding of Luther's break with Hellenism, the intellectualism of the Middle Ages, and Scholasticism. It brilliantly traces the change from Augustinianism to Calvinism and the revival of Calvinism in Brunner and Barth. It is worth any student's reading."—*Times Herald.* "Every man who has in his heart the desire to know God better can afford to read this book and then read it again."—*Pastor's Periscope.* $1.50

★

RUFUS M. JONES:

SOME PROBLEMS OF LIFE

"In this book Dr. Jones deals with matters of permanent religious significance. He knows what men of science have to say. He has something additional to contribute from the religious point of view.

"Some of the problems he discusses are these: What makes life good? What are the true values of life? Are we free in any proper sense of the word? What about immortality? What are the immediate, practical duties of the earnest Christian—duties political, duties economic and social? The answers are specific and brave. Here is a positive gospel—a gospel to be commended to statesmen, lawmakers, diplomats, employers and financiers. It should be translated into German, Italian, Russian, and Japanese."—*Religious Education.* $2

★

At All Good Bookstores

Cokesbury Press, Nashville

half-dozen other buildings in constant use for 27 years.

Mr. Knebel died of a heart ailment on the day the campaign opened. It was carried forward in the spirit of a memorial to him. Leaders look upon the effort as a genuine success, despite failure to reach the financial goal, because of favorable interpretation the association received throughout the city. After all, three-quarters of a million dollars is no mean sum in depression times.

Dr. Cecil V. Thomas, president of Fenn, has been named general secretary. Ellwood V. Rasmussen, formerly executive secretary of Central Branch, will be his associate. James L. Bethune, associate general secretary under Mr. Knebel, will become state secretary of New Jersey June 1.

* * *

Dr. Whyte Heads Church Federation

Dr. Robert B. Whyte, pastor of Old Stone Church (Presbyterian), was unanimously elected president of the Cleveland Church Federation at the 27th annual meeting May 16. Dr. Whyte succeeds Dr. Miles H. Krumbine, pastor of Plymouth Church of Shaker Heights, who has been forced because of threatened illness to take a leave of absence from active work.

An aggressive effort to enlist laymen in interdenominational work has been initiated as the first step in the new year's program. Commissions to recommend procedures for further coordination of Protestant work and to formulate a new form of cooperative organization were continued. In the annual address Dr. Hugh T. Kerr, pastor of Shadyside Presbyterian Church, Pittsburgh, emphasized the growth of the ecumenical spirit.

* * *

Relief Problem Critical

Cleveland's long-drawn-out relief burden remains unabated, with a special committee of the state legislature conducting an investigation here this week. Without either state assistance or the power to tax the city further, the administration has been forced to ask emergency appropriations from every conceivable source. Reporters, attracted from other cities in quest of stories of human suffering, have been surprised at the calmness with which the crisis is being met and at the resourcefulness of Mayor Burton and his associates in finding funds to deal with more urgent needs. The special committee, consisting largely of rural legislators, seems desirous of making a fair and impartial report. Immediate state action is desperately needed for 25,000 families on direct relief.

* * *

And So Forth

The General Assembly of the United Presbyterian Church will open its annual sessions in Old Stone Church Wednesday.

Two Cleveland Heights precincts have voted dry by 5 to 1 in a local option election directed at night clubs in residential districts.

More than 100 church musicians, many of them from a distance, participated in the second annual Conference on Church Music of the Cleveland Church Federation, May 7-8. Dr. Earl E. Harper of Simpson College, Indianola, Ia., was the featured speaker.

O. M. Walton.

'Stay Out of War' Ministers' Theme

Many Pastors Oppose Intervention in Memorial Day Sermons—Dr. Fosdick Has 60th Birthday

(Correspondence from New York)

New York, May 30.—Among the ministers who, in accordance with the plan promoted by Robert Leonard Tucker of Columbus, O., and Allan Knight Chalmers of Broadway Tabernacle, preached yesterday on keeping America out of war, were John Haynes Holmes, Shelton Hale Bishop, W. Russell Bowie, George Buttrick, Sidney E. Goldstein, Laurence T. Hosie, William Lloyd Imes, John Paul Jones, John H. Lathrop, Elmore McKee, A. J. Muste, Robert W. Searle and Jesse W. Stitt. Several of them stressed the folly of supposing that war will accomplish any of the idealistic purposes it is supposed to accomplish.

Dr. Fosdick attacked nationalism as Christianity's most formidable foe. Phillips Packer Elliott of the First Presbyterian Church, Brooklyn, warned of the drift to war and pleaded for a peace which "must be planned for, worked for and prayed for." A. Powell Davies, pastor of the Community Church of Summit, N. J., warned the New Jersey Federation of Women's Clubs against the belief that the democracies of the world must combine to fight it out with the fascists. "Some think we can threaten and yet avoid war; that is a delusion," he said.

Dr. Bowie, referring to the Daughters of the American Revolution, said, "We must be continually on our guard against becoming enrolled in the company of those who build the tombs of the prophets and kill the spirit of the prophets themselves. We need a good many graces in American life today, but one we need most is the grace to laugh at some of our pompous contradictions. And one of these is that estimable but unhumorous fellowship who are the daughters of yesterday's revolution, but are in danger of being the sisters of today's tories and the mothers of tomorrow's reactionaries."

* * *

Dr. Fosdick Celebrates 60th Birthday

Raymond B. Fosdick called Harry Emerson Fosdick "the finest brother in the world" on the occasion of Dr. Fosdick's 60th birthday celebrated by a dinner in the Riverside Church attended by 500 parishioners.

* * *

Pacifists Carry Posters Down Fifth Avenue

Eighty pacifists led by A. J. Muste witnessed to their convictions by carrying posters in a walk down Fifth avenue. "Resist All War" was their theme. Their demonstration was received with quiet interest by thousands of persons.

Supporters of American intervention abroad put on a well prepared parade of 7,500, led by Americans who had fought in the Spanish loyalist army. Their theme was: "Lift the Embargo on Democratic Spain; Make America a force for peace." William Lloyd Imes, Amos B. Horlacher and Harry F. Ward were sponsoring ministers.

* * *

Church Holds Reunion

A reunion of former members of the pro-cathedral in Stanton street was held at St. George's Church, once the mother parish. The life of the late Hiram R. Hulse, bishop of Cuba and former minister, was commemorated.

Robert L. Paddock, retired bishop of Eastern Oregon and former vicar, was absent because he was convalescing from an operation in St. Luke's Hospital. He paid for a private room but insisted upon a bed in the ward, where, he said, he could not be sorry for himself because there were so many who were much worse off than he was.

* * *

Episcopal Liberals Hold Conference

The conference of the Liberal Evangelicals of the Protestant Episcopal Church, representing more than 1,000 clergymen, unanimously adopted a resolution welcoming to holy communion in Episcopal churches baptized members of other churches, a practice "fully warranted historically as in accord with the liberality of the Anglican tradition, as approved by the overwhelming majority of our people, and as avoiding a legalism which would reduce the catholicity of this church."

* * *

Negro Priest Given Degree At General Seminary

General Theological Seminary graduated 25 and conferred an honorary degree of doctor of divinity upon sundry bishops and upon George Marshall Plaskett, rector of the Church of the Epiphany, Orange, N. J., first Negro priest to be so honored by the seminary.

* * *

To Raise $400,000 for Temple of Religion

A thousand businessmen, ministers and others were guests of the mayor and the board of directors of the Temple of Religion at the World's Fair at the opening dinner of a drive to raise $400,000 for its construction and operation. William Church Osborn, chairman of the board, said we are going to show the country through this building, "that little old New York is more than a commercial enterprise." Grover Whalen, president of the fair corporation, said expansively that the fair would consider itself a failure "if the religious sentiment was not its dominating influence."

The temple, it is said, will symbolize the belief in God shared by Catholic, Protestant and Jew, and the necessity for religious freedom. Monseignor Michael J. Lavelle, venerable vicar general of the Catholic archdiocese of New York, remarked: "How American this idea is! Freedom of worship has made us more religious than if we were tied together."

But another Catholic priest, Matthew J. Toohey, was saying in Newark that his Catholic audience should form an "association of the godly" and go to Germany and "show Hitler what it's all about, and to Spain to join sides with the insurgents . . . and then to Jersey City to Journal Square and be on the side of Frank Hague and be proud of it.

Bradford Young.

Assembly Takes Anti-War Stand

Presbyterians Favor Deleting 'Lawful War' from Confession of Faith—Thousands Attend Philadelphia Meeting

(Special Correspondence)

PHILADELPHIA, May 29.—Conscience was put above country, the confirmation of "lawful war" deleted from the Confession of Faith, the right of individual Christian judgment in regard to war was guaranteed, and the destructive and unchristian character of war itself were stressed in the report to the Presbyterian General Assembly in session here by Dr. Paul C. Johnston of Rochester, N. Y., of the special committee on amendments to the Confession of Faith. The report after considerable spirited discussion was adopted, to be sent to the presbyteries for their action and thence to the 1939 General Assembly for final action. Dr. Clarence E. Macartney of Pittsburgh presented a minority report, which would have declared that "on occasions, when all peaceable means have been exhausted, the government may find it necessary to employ force for the maintenance of public order and justice." This report was decisively rejected.

Convention Well Attended

Convened here in Convention Hall since May 26, the sesquicentennial General Assembly of the Presbyterian Church, U. S. A., has been affording light and inspiration not only to the 900 commissioners but also to the thousands who have thronged its sessions and special features. The spiritual fires began to burn in the interdenominational pre-assembly evangelistic conference, May 24-25, which commemorated the heart-warming experience of John Wesley and bore the general theme of "A United Evangelistic Approach to the World." The communion service at the opening of the assembly, with nearly 7,000 participating, was the largest in the world ever held under Presbyterian auspices. Nearly 3,000 attended the men's annual fellowship dinner; 8,000 to 10,000, the youth meeting; 10,000 to 12,000 the sesquicentennial pageant. The local committee on arrangements, of which Dr. George E. Barnes is chairman and Dr. Edward B. Shaw, executive secretary, made ample provision for multitudinous details.

Elect Southerner Moderator

For the first time in 46 years a southerner, Dr. Charles W. Welch of Louisville, Ky., was chosen moderator. This was an unmistakable gesture looking toward the reunion of all Presbyterian and Reformed groups in America. The Presbyterian union, he felt, should become the next major objective. He was elected on the second ballot over Dr. Robert Freeman of Pasadena, Calif., who had been regarded as the most likely candidate, and also Dr. S. Willis McKelvey of Kansas City and Dr. Ezra A. Van Nuys of San Francisco. The nominating speech of Dr. Joseph M. Broady of Birmingham, Ala., proved decisive, in which he described Dr. Welch as "country-reared, hand-spanked, college-educated, city-broken, world-traveled, a man of the soil, a man of the people, a man of God!" Formerly a bobbin-boy in a Kentucky woolen mill and a trainman on the Louisville and Nashville Railway, still a member of the Brotherhood of Railroad Trainmen, he is a graduate of Southwestern College at Memphis and the Presbyterian (McCormick) Theological Seminary at Chicago. Dr. Robert B. Beattie of East Orange, N. J., was named as vice-moderator.

Dr. William Hiram Foulkes of Newark, the retiring moderator, in his opening sermon on the theme, "I Will Build My Church," cited the seven general principles of Presbyterianism: "God alone is Lord of the conscience"; "full and free communion for all true believers in Christ"; "self-government in the church through officers of rule chosen by the people and ordained of God"; "truth in order to goodness"; the duty of mutual forbearance "as to truths in respect of which men of good character and principles may differ"; representative government; and "the Holy Scriptures, the only rule of faith and manners."

Four marks of the church for today and tomorrow were said to be: (1) the faith "in its historic traditions and its contemporary applicability"; (2) fellowship; (3) passion; (4) martyrdom, calling for "the rebirth of a true and holy witnessing church." "The church," he declared, "is not a human institution—a lodge or a club. It is not something that men have got up, but a holy thing that has been let down from the sky, essentially a spiritual edifice, erected out of redeemed lives earth-born but heaven-begotten. Out of plain and fallible men and women the Master is building his church."

Join World Council of Churches

Two other events have emphasized church unity. By a standing and apparently unanimous vote the assembly approved the attendance of Dr. Lewis S. Mudge and Dr. John H. McCracken as official delegates to the Utrecht Conference and thus became the first denomination to join the World Council of Churches, its first charter member. The meaning of the Oxford, Edinburgh and Utrecht conferences were presented by Dr. J. Ross Stevenson, President John A. Mackay, Dr. J. Harry Cotton and Dr. Mudge.

Dr. Stevenson, chairman of the assembly's department of church cooperation and union, presented also the invitation from the 1937 General Convention of the Protestant Episcopal Church to join in a declaration of a common purpose to "achieve organic union between their respective churches." This promise of cooperation in the study and formation of plans for this union was adopted by almost unaminous vote.

Prof. John C. Bennett of Auburn Theological Seminary, however, at a luncheon seminar on 'Christianity and Social Salvation," finds the church facing a more serious challenge than its own divisions. "There seems to be a widespread sentiment in this General Assembly," he said, "that the most important thing is union with other Presbyterians. The real issue is, whether or not, in times of struggle, a middle-class church can become a channel for the mercy of God. In the struggle between the masses who never had economic security and the comfortable and secure classes we must side with the masses. Extreme optimism and pessimism are both reactionary in their effect. Optimists believe the status quo is perfect. Pessimists say that everything is terrible, but that any change would be for the worse."

Although announcement posters, captioned "On the Firing Line for Social Justice," were banned from Convention Hall by the General Assembly, because the Presbyterian Fellowship for Social Action, of which Rev. John Paul Jones of Brooklyn, N. Y., is president, is unofficial, considerable interest has been aroused in their five evening sessions at the Asbury (University) Methodist Church. Both Homer Martin, who spoke on "Labor and the American Tradition," and Arthur Garfield Hays, who spoke on "Defending American Ideals," warned of the danger of fascism in America. Norman Thomas' theme tonight will be "What to Do to Stop War." Elmer Anderson Carter, Negro editor and educator, will talk on "Brotherhood in a White Man's Country." Hubert Herring and James Myers will address the concluding session on "The Strategy for Social Advance."

CHARLES DANIEL BRODHEAD.

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Study Problem of Pastoral Supply

United Church of Canada Considers Changes in 'Call' System—Dr. Cameron, Baptist Leader, to Retire

(Correspondence from Ontario)

TORONTO, May 14.—Within the United Church of Canada considerable study is being given to a matter of concern to nearly all communions—the question of the settlement of ministers in pastoral charges and the frictionless termination of the relation when for good reason a change is desirable. It is an open secret that at this moment there are hundreds of pastors who, while enjoying cordial relations with their people, feel somewhat stale and ready to welcome the fresh stimulus found in entering on a pastorate in another field. On the other hand, there are charges where a similar readiness exists without acute dissatisfaction. How can changes be negotiated without scandal or self-advertisement?

The traditional presbyterian system was based on the right of a congregation to extend a call which would be reviewed by presbytery and if approved carried into effect. The Methodist system was based on the action of a duly constituted committee appointing—with or without conference, negotiation or call—each pastor to a particular charge. This in practice meant that during the year informal inquiries were promoted, and a satisfactory adjustment was in sight before any irrevocable action was taken to sever the pastoral tie. Usually the church which had received effective service from a pastor was sufficiently interested in his future welfare as that in selecting from several possible candidates they preferred one who might serve themselves and also facilitate the entrance of their retiring pastor into a fresh field of work.

* * *

Consider Modified Methodist System

This latter plan has lately been somewhat needlessly discredited as a system of "trading charges." Some have held that in selecting a new minister the church has no concern for the retiring pastor; but this is to foster a policy below the ethical level of large corporations. Of course, the work of the church cannot be allowed to suffer or be perverted for some personal reason, but a contented pastorate with a feeling of security is an essential element in an effective spiritual ministry. It is generally recognized that most pastors have made their best contribution to a community within five or six years, but that rigid time limits may result in a harmful interruption to happy relations.

Another aspect of the problem has now emerged. If the committees now existing are to function freely it is desirable that changes shall take place all at one time, The larger the number thus opening at a time the wider the range of possible adjustments.

Difficulty arises when, by death or otherwise, a vacancy is created during a church year. In the Methodist church this was provided for by the appointment of a stated supply until the next conference, while immediate moves to call another minister may set up a chain of changes each of which involves unpremeditated interruption of work. It does appear that the right of call should be both affirmed and exercised; but in its exercise high ethical considerations should embrace both the best service to the larger church as a whole and the further usefulness of the retiring pastor.

* * *

Dr. Laird Reports on World Tour

Dr. Robert Laird last year in Montreal was elected the moderator of the World Alliance of Churches with the Presbyterian System. Immediately afterwards he was dispatched on a world tour of the mission fields of the United Church. On his return this spring he presented to many audiences his interpretation—the more valuable because of a richly endowed mind and discriminating command of language—of the situation found in several continents.

Many have thought it fitting that he should be elected moderator of his own communion next fall, but others are afraid of electing time after time to this office members of the central organization.

Names mentioned for this office are those of Dr. Fred Kerr of Montreal and Principal Tuttle of Edmonton. Again the question arises as to the provision to be made for the local work if a man is called from a pastorate to give two years continuous service to the church at large.

* * *

United Church and Anglicans Cultivate Idea of One Church

The call of the ecumenical conferences to Christian people has already found response in action taken by the Anglican Church and the United Church of Canada to carry down through the courts and channels of the church this new awakening to world consciousness in the church. It is said here: "We went to Oxford talking about our churches, and we came back talking about the church of God." Committees have been set up to promote in all ranks of church life this same change of interest and outlook. The news that the delegated conference in Holland has agreed on the basis of a universal Christian council has been well received in the press; and while undue hopes are not fostered, this is seen as the first step toward a truly catholic movement outside of the Roman communion.

* * *

Beloved Baptist Pastor Announces Retirement

The Yorkminster Baptist congregation in Toronto has long enjoyed the ministry of an outstanding servant in the person of William A. Cameron. He celebrated the 30th anniversary of his entrance on the pastorate by announcing his decision to retire—a decision which had not been discussed with any of the church officials and which was now made public only when the decision was definite. Mr. Cameron let it be known that he is not looking for another congregation nor is there any dissatisfaction—he just needs a change and rest. There is a movement on foot to ensure that after a period of change, rest and study his old pastorate may be resumed.

ERNEST THOMAS.

Urge Speed in Arms Program

New British Air Minister Appointed—Herr Henlein in London—L.M.S. Pays Old Debt

(Correspondence from England)

LONDON, May 25.—The government did not come out of the debate upon the air service very well. Lord Winterton, who was new to the job, had to defend the department in the House of Commons and, as bridge players say, he was vulnerable. It became clearer than ever that the minister in charge must be in that House, and not in the Lords. Lord Swinton, who has acted with dignity and public spirit, put himself in the hands of the prime minister. He in the course of the week-end accepted his resignation and made it an occasion to announce a number of other shuffles in his cabinet.

The new secretary for air is Sir Kingsley Wood, a statesman who conceals behind a genial face—his critics call him a respectable cherubim—a firmness and unwearying industry which enable him to get things done. At the post office he worked many reforms; at the ministry of health he has shown administrative gifts of a high order. He will not let things sleep. Mr. Malcolm MacDonald goes to the colonies after his successful term in the dominions office. Mr. W. Elliott is to be the new minister of health. There are other changes, which do not greatly alter the character of the government. On the whole it comes out of the changes stronger than before.

But there has been no room found for either Mr. Churchill or Mr. Eden. The charge against the air department rests upon the contention that it has not prepared this arm with sufficient speed. It has not treated its task as if we were on a real war footing. But what does a "war footing" involve in this arm? Nobody is very clear.

* * *

Another Serious Accident In the Coal Mines

The whole question of safety in mines has been raised again by the terrible accident which took place at Markham Colliery last week. It is in Derbyshire, five miles from Chesterfield. There was an explosion in which 79 miners lost their lives and 46 were injured or gassed. Forty less serious cases were also treated. The colliery is one of the most modern and best equipped in the coalfield. There was an explosion in a seam which is 850 yards deep and runs nearly two miles from the shaft. Among the dead were all the 20 deputies (miners' officials who supervise the shot-firing and do firemen's duties). Nothing is known as yet of the cause of the explosion.

* * *

Herr Henlein Talks With Mr. Churchill

It is fortunate that Herr Henlein has friends in London whom he wished to visit last week. He flew over to pay this call, and took the occasion to talk things over with Mr. Winston Churchill, Sir Archibald Sinclair and Mr. Harold Nicolson, but of

The children who will not come home from school

THERE is one good thing about the next war, if it comes—*everybody* will be in it. And "in it" does not mean such tenuous participation as women knitting wristlets and men buying nontaxable bonds "until it hurts." It means going hungry, wasting away from disease, suffering unbelievably, dying horribly. Planes, and ships, and submarines, and artillery that can laugh at distance will see to that.

Whole cities of non-combatants will be wiped out. Children will leave for school and never return. People will die in the streets, in their offices, and their homes.

As they have in every other war, epidemics will strike where troops congregate. But epidemics also will ravage cities demoralized by bombs containing not only explosives and gas, but *germs*.

All this will bring home to the stay-at-homes the true monstrosity and futility of war, and that will be a good thing. For that alone, probably, will make the great mass of people do what so far they have failed to do—rise in all their might and *refuse to allow another war!*

There's only one drawback to this lesson: that is, that most qualified experts agree that civilization cannot survive another war. The next "war to end wars" probably will end civilization also. The time for us all to rise in our might is *now!*

What to do about it

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the cabinet saw he none. It is reported that there was frank speaking on both sides. Mr. Churchill can be trusted to tell the leader of the Sudeten Germans that the British government cannot regard itself without some part in this eastern European problem.

Herr Henlein is reported to have said that he and his party would not be content with anything less than complete autonomy. Everything that his English friends could do to impress upon him the grave perils of the situation no doubt was done. Mr. Churchill has declared himself more hopeful than he had been of a peaceful settlement. He has pointed out the doubt which must rest upon the Sudeten Germans if there were a war, and their land became, as it would inevitably become, a cockpit.

It is one of the many tragedies of the moment, that we in this country should be nervously looking at the Czech nation with the inner problems of which we were mostly unfamiliar a few weeks ago. A year ago I doubt whether one Englishman in a thousand knew the name of Herr Henlein. It is to be hoped that his visit will not only enlighten our statesmen upon his case but enlighten him upon the situation to which we should inevitably find ourselves.

* * *

London Missionary Society Pays Off Old Debt

The missionary societies are keeping their anniversaries in no spirit of defeatism. The London Missionary Society may be taken as an example. Last year it was hampered by a debt of £76,000, which had grown through a number of years; it needed £15,000 more to avert a drastic withdrawal. Last week it was able to rejoice that almost the whole debt had been wiped out, and that £18,000 had been added to its income from home sources. Little wonder that its friends filled the Albert Hall and sang their *Jubilate*.

The preacher of the annual sermon was Mr. Gossip, the great Scottish preacher. I had never heard him before, but I would certainly go miles to hear preaching such as that upon "The Gospel as the Power of God."

* * *

Churches Troubled by Sunday School Decline

If we are taking stock of the church's activities as they are, we have to face a very serious loss in the number of Sunday School scholars. Those who are directly concerned with our schools are not letting the matter be overlooked. There are many reasons which can be brought forward, but when a fact has been explained, it still remained a fact; and it is clear that something must be done to arrest the decline.

* * *

And So Forth

A campaign against the grey shadow of rheumatic disease has been launched at Bath. It is to be called the "National Grey Cross Campaign." It is pointed out that rheumatism costs the nation £20,000,000 a year and 1,000,000 workers lose 5½ weeks employment each year through the disease.

The national executive committee of the Labor party has reaffirmed its objections to the creation of a "Progressive Alliance." How far there is a strong popular demand for such an alliance will be seen later. But for the present there is no progressive front here.

EDWARD SHILLITO.

Propose Changes In Ancient Creed

Southern Presbyterian Assembly Favors Alterations in Westminster Confession, But Little Chance of Passage

(Special Correspondence)

MERIDIAN, MISS., May 25.—The Southern Presbyterian General Assembly, which has just adjourned here, met in a very conservative atmosphere and it is possible to see this influence registered in the various votes of the commissioners. The moderator elected was an ultra-cautious businessman and most of the decisions of the group were in line with Mr. Everette's views. It is commonly understood in the south that the notable Assembly of 1861 in Philadelphia was influenced by what Dr. Van Dyke called "applause in the galleries." Dr. Van Dyke went so far as to suggest that those who might have voted in 1861 against the current patriotism would have been in danger of "tar and feathers, ropes and lamp-posts." There was scarcely that much feeling in Meridian in 1938, but those who took any advanced views were aware of "atmospheric pressure" to a considerable degree. Mississippi is noted for its conservatism and this was a conservative Assembly.

The opening sermon was preached by Dr. Charles E. Diehl, president of Southwestern University in Memphis, and Dr. Diehl and his sermon unite to deny all that has just been intimated. The sermon was no echo out of a dead past. It was alive and it faced the problems of today. And it must be borne in mind that on a first ballot Dr. Diehl received nearly as many votes as Mr. Everette for moderator. Possibly the grip of the dead hand is really relaxing even in the far south. There were signs of this in our meeting if one looked carefully enough to find them. Two of the most outspoken utterences during our sessions were by Mississippi men—one a Mississippi pastor and the other a son of the state who is serving now in an adjoining synod. And one likes to believe that their tribe is increasing although it must be admitted that not all the reactionaries were old men.

'Stand-Patters' in Control

There is usually a vociferousness about "stand-patters," and this was not hard to see in Meridian. When the moderator had to call men down for speaking too vehemently, it was usually some defender of the status quo who was squelched. One of these was a man who in another connection was shouting about the six (or was it seven?) generations of his name who had worn the country's uniform in war so that he was ready to fight now at the call of Congress, when a bystander asked him if he would also be ready to be a polygamist or a pirate or a slave holder because not six but sixty generations of his ancestors had been polygamists and pirates and slave holders! The answer to that quiet question could not be secured.

Mr. Everette presided with fairness and most of the debates were in a good spirit. We faced the matter of the Federal Council, the matter of changing our beloved old Confession of Faith, as well as the question of closer relations with the northern Presbyterians. It is really an evidence of our Christianity that we could spend a week in contact with such problems and yet come away as quietly and as peacefully as we did.

One of the local papers commented on the fact that ten or a dozen Negro commissioners sat through the whole Assembly, quite near the front, while they took part in all the voting and served on their respective committees without any reference whatever to the color line. But that has been true for many years and only an outsider would have noted it.

Consider Changes in Confession

Naturally the item that occupied us at greatest length was that of the report on changes in the Confession of Faith. With us this great statement of doctrine stands almost as it was written nearly 300 years ago. One does not know whether to wonder more at the fact that some men shudder at the thought of changing it at all, or at the other fact that any body of men could have written a document that would stand the wear and tear of three centuries as this Westminster statement has.

None of the changes proposed at Meridian were fundamental and yet one might have thought that the careful committee which brought in the report was tearing the very foundations from the faith of the saints. It was finally agreed to suggest to the presbyteries that some slight changes be made, but it is not very likely that the required three-fourths majority can be secured in these 88 smaller bodies, where

Edward Shillito

in his book *You Can Find God* "appeals not less to the heart than to the mind, and the mind to which his appeal is directed is the man of affairs, busy with the intricate matters of modern life, wanting all the help that can be had, and yet unconcerned about anything that has not been tested by the age in which he must live and work." *(The Expositor)*

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every word will be watched and the fearful will fight to the last gasp. We refused to consider any softening of our claim that under the New Testament the magistrates may wage war upon just and necessary occasions, but we will at least have opportunity for debating the assertion that the number of the damned "is so certain and definite that it cannot be either increased or diminished."

We may also discuss the exact wording of our reference to the pope of Rome. As things now stand we call him "anti-Christ, man of sin, son of perdition, etc." Our committee felt that possibly that was a bit ungentlemanly not to say unchristian, but we must wait for another year to discover how the church at large feels about it. A local paper in Meridian says that one of the commissioners "shouted" in his fiery opposition to all changes. Doubtless there will be much shouting and thundering before the mild changes suggested are adopted, but it is encouraging to know that the committee was unanimous in its report to the Assembly although it was made up of men who are as deliberately careful as professors of theology in Southern Presbyterian seminaries are known to be.

No Return to Federal Council

Evidently we are not going back into the Federal Council and just as evidently we are going slowly in the matter of reuniting our divided Presbyterianism. A new committee is to be appointed by the moderator after the members are nominated to him by their respective synods, and this committee, made up of 17 men from as many states, will bring in suggestions to the next meeting of the Assembly in Montreat in May of 1939.

Most of the executive agencies of the church are in good financial condition, although the war in China is putting a terrific strain on our foreign mission treasury. Much property has been destroyed and missionaries have had to be shifted and called home and in a thousand ways difficulties have arisen and extra expenses have been necessitated. Our annuity fund, which will put into operation our pension system for old and sick ministers, is far from complete, but Dr. Sweets was asked to push the campaign until the entire $3,000,000 is pledged. A little less than $2,000,000 is now in hand.

Dr. Frank P. Graham, the liberal-minded president of the University of North Carolina, was added to the committee on social and moral welfare. This is an event of unusual import here in the south and the appointment was fought fiercely by the standpatters. These men actually believe that Moscow is behind every such action and that those whose faces are set to the front are willingly headed for atheism, free love and the open mouth of the pit of perdition.

The Presbyterian church and the city of Meridian were ideal hosts, and there were those who thought of the six-day session as a truly great meeting. If we shut our eyes to the share-cropper and the oppressed colored man and to the spirit of narrowness and bigotry in our own hearts, perhaps it was. At any rate the Southern Presbyterian Church still holds on and if one of these days the real power of God gets right of way Southern Presbyterianism will be heard from. These men have convictions and they make first-rate martyrs.

D. P. McGeachy.

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Reformed Church General Synod Meets in Asbury Park

The General Synod of the Reformed Church in America is meeting in Asbury Park, N. J., June 2-7. Delegates are present from all parts of the United States and from mission fields in Mexico and in Asia.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Dawn Over Ireland

(All-Irish cast) (William Alexander) Much human interest and charm of countryside in tale of Irish rebellion, but film inferior artistically and technically. Clumsy narrative, stilted dialogue, faulty direction and amateurish acting detract seriously.

For A: Disappointing. For Y: Doubtful interest. For C: No.

Crime School

(Humphrey Bogart, Gale Page) (First Nat'l) Crime-breeding slum life lands five boys in reform school where abuse and cruelty promise further development into hardened criminals. Understanding hero then takes over, brings changes and achieves regeneration. Grimly effective but extravagant and overdrawn in spots and weakened by unconvincing climax.

For A: Good of kind. For Y: Strong but good. For C: No.

The Girl Was Young

(Nova Pilbeam and English cast) (G-B) Suspenseful little crime melodrama about Scotland Yard chief's daughter, in love with innocent hero, helping him escape false charge of murder. Interesting English humble life character, law court and police ways atone for improbabilities.

For A and Y: Fairly good. For C: Hardly.

He Loved an Actress

(Ben Lyon, Lupe Velez, Wallace Ford) (Gr. Nat.) Poor musical comedy with feeble dialogue, jerky action, stale situations about pair of penniless picture producers hoaxed by chorus girl posing as South American heiress. Largely waste of time.

For A, Y and C: Mediocre.

Hold That Kiss

(M. O'Sullivan, D. O'Keefe) (MGM) Misleading title for unpretentious, pleasant little comedy of family life. Amusing complications in heroine's romance with hero, when they mistake each other for socialites. Mickey Rooney as smart-aleck brother contributes little, St. Bernard dog much.

For A: Fairly good. For Y: Amusing. For C: Perhaps.

Holiday

(Hepburn, C. Grant) (Columbia) Fine second filming of the play. Splendid acting, dialogue and direction, handsomely mounted. Engrossing story of conflict between engaging hero who wants a holiday, materialistic fiancee, and her idealistic rebel sister who understands hero. Much appealing, spirited comedy.

For A: Very good. For Y: Good. For C: No interest.

International Crime

(Rod LaRocque, Astrid Allwyn) (Grand Nat'l) Supposedly thrilling stuff about two sinister villains run down by radio columnist who is detective on the side. But mostly monologue by LaRocque and others reading microphone scripts. Crude comedy helps little. Mostly harmless but inane.

For A: Poor. For Y: Perhaps. For C: Hardly.

One Wild Night

(Lyle Talbot, June Lang) (Fox) Aptly titled. Wildly farcical mystery film with ridiculously burlesqued police characters and generally delirious proceedings more appropriate to comedy short. Rather original solution to kidnaping of three provides some interest, but whole frantic and absurd.

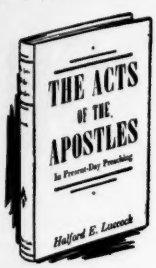
For A: Mediocre. For Y: Perhaps. For C: No.

Best Films for Adults

Test Pilot	Charm of La Boheme
Joy of Living	There's Always a Woman
Vivacious Lady	Four Men and a Prayer

Best Films for Family

Gold Is Where You Find It	Mad About Music
Snow White	Lone Wolf in Paris
Stolen Heaven	Robin Hood



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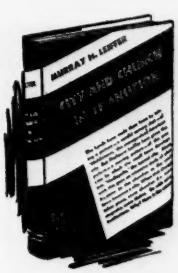

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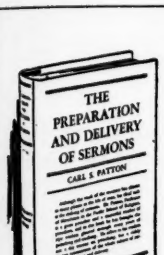

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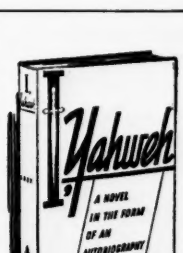

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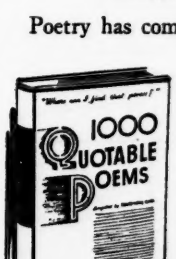

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